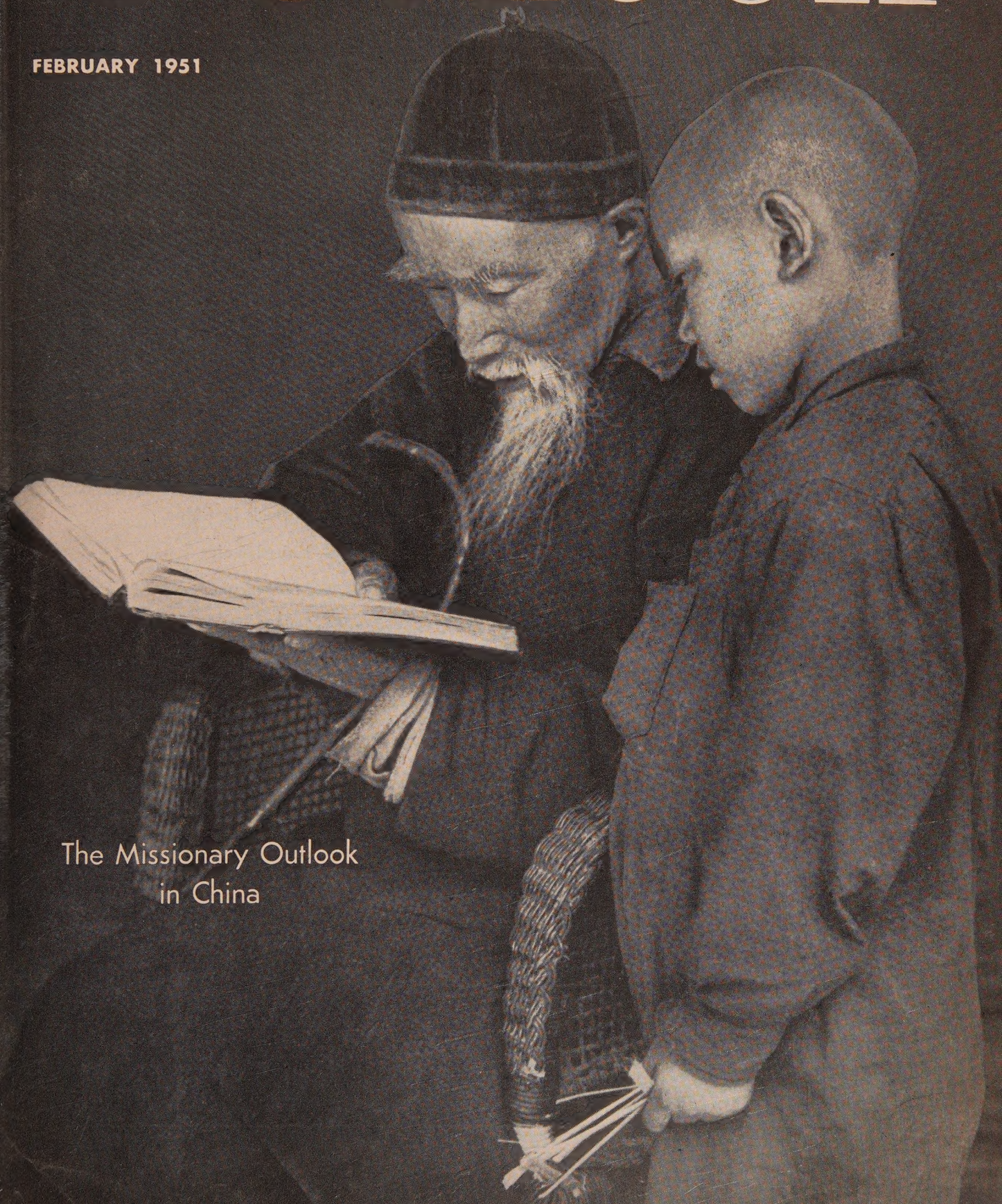
NATIONAL COUNCIL

OUTLOOK

FEBRUARY 1951



The Missionary Outlook in China

PUBLICATION OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

From the Mailbag

"I have just had the opportunity to read your Vol. 1, No. 1. It was so interesting and well done, that I literally went through it from cover to cover.

You are to be congratulated on this editorial achievement. Keep up the high standards of the first issue of the *Outlook* for you are publishing one of the finest religious publications."

WILLARD A. PLEUTHNER,
Vice President,
Batten, Barton, Durstine and Osborn, Inc., New York

. . . "Congratulations for an exceptionally attractive initial number of the *Outlook* with its remarkably complete reporting of the Cleveland convention. I just had an opportunity to glance through it when a pastor of a downtown church carried it away. I hope that we shall soon have many of our local churches making an annual appropriation to the National Council but a recent inquiry indicated that few of them do now."

HAROLD KILPATRICK,
Executive Secretary,
San Antonio Council of Churches

. . . "Certainly you should receive congratulations from far and wide for the splendid first issue of the *National Council Outlook,* and probably will from greater persons than myself. But I for one appreciated that first copy telling of the wonderful things that I missed in Cleveland."

ROBERT MORRIS HUBBARD,
Public Relations Director,
Brooklyn Division of the Protestant Council of New York

. . . "I have seen Volume I, Number 1 of the *National Council Outlook* and I want to tell you how attractive I think it is. You have done a very fine job with this first issue, which is going into my archives because it has so much of historical interest concerning the Cleveland meeting."

SHELBY E. SOUTHARD,
The Methodist Layman,
Chicago, Ill.

THE COVER

Typical of the devout Chinese Christians is this venerable Sunday school teacher passing on to a rising generation the Biblical truths learned in American missionary institutions. As American missionaries depart, he and many like him are being called upon to carry on the high tradition of Christian work in China.

Vol. I, No. 2, February 1951

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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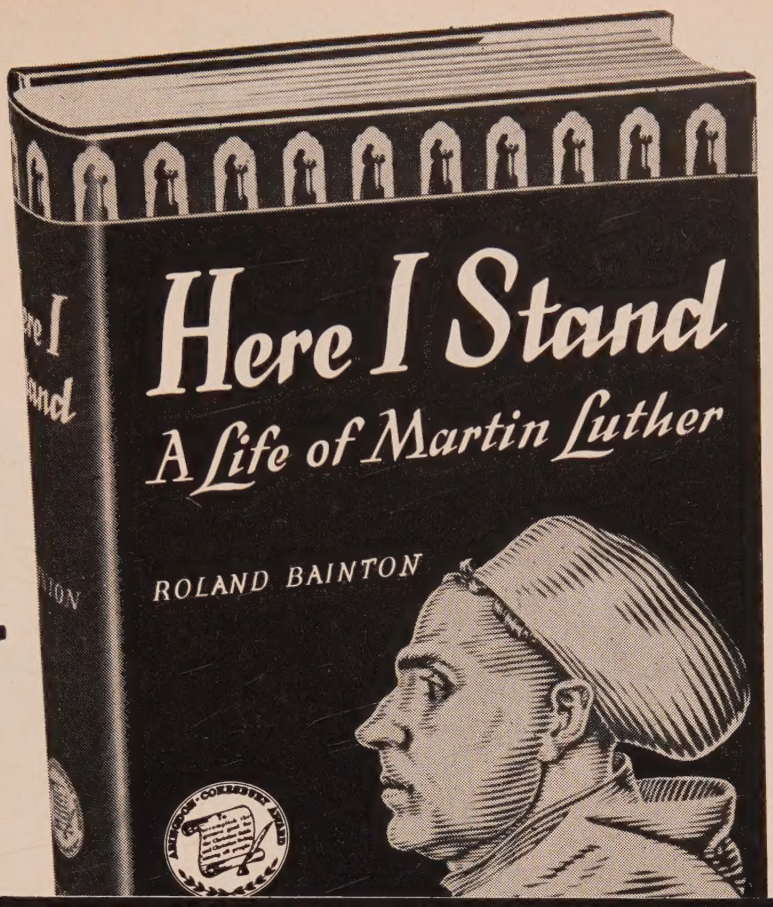
What they are saying about



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• ABINGDON-COKESBURY •

The MISSIONARY OUTLOOK IN CHINA

Wholesale missionary withdrawal not seen as end of Christian life and work in China

ONE of the world's most fruitful missionary fields is gradually being closed. Reports from mission boards clearly show that China, where American missionaries have worked for over 120 years, is being emptied of foreign missionaries.

At the same time, mission officials are quick to point out that the wholesale withdrawal of missionaries from China does not spell the end of Christian work in that country.

On the contrary, reports received from the field indicate that the Chinese Christian Church has displayed remarkable vigor in the past year, and in some places church membership is on the increase.

At the latest count there were 500 American missionaries in Communist controlled China. By far the majority intend to leave. However, a number plan to remain, and carry on their work despite increasing hardships.

In analyzing the reasons for the withdrawal, the restrictive measures imposed by the Communists are a major factor. The "freeze" of American funds and the government's taking custody of American property are recent examples of these tightening measures.

However, an even more important reason is the change in attitude of the Chinese Christians toward the continued presence of foreign missionaries. According to Dr. Rowland Cross, of the Division of Foreign Missions, the Chinese now admit that for foreign missionaries to stay "might lead to undesirable consequences."

This change on the part of the Chinese Christians has taken place quite recently. Up to Dec. 15, boards received many letters from the Chinese Christian leaders which expressed warm approval of the foreign missionaries and voiced the hope that "our joint partnership" might continue.

THIS shift in attitude on the part of the Chinese Christians has been reflected in the policies of the various mission boards.

The majority of them have cabled their missionaries to consider the advisability of withdrawal, and in most cases the missionaries have acted on the suggestion.

Contrary to news accounts there have been few cases of outright persecution of Protestant missionaries. A number of them have been confined to house arrest, while three or four have been jailed.

Roman Catholics, on the other hand, report wide-spread persecution of both priests and nuns. The Maryknoll Fathers, who still have 140 of their members in China, report a

number of their priests have been killed, two of their bishops are said to be in prison, along with seven priests, one brother, and three sisters.

A number of Protestant missions leaders have expressed disillusionment with the promises Communists made to guarantee freedom of religion.

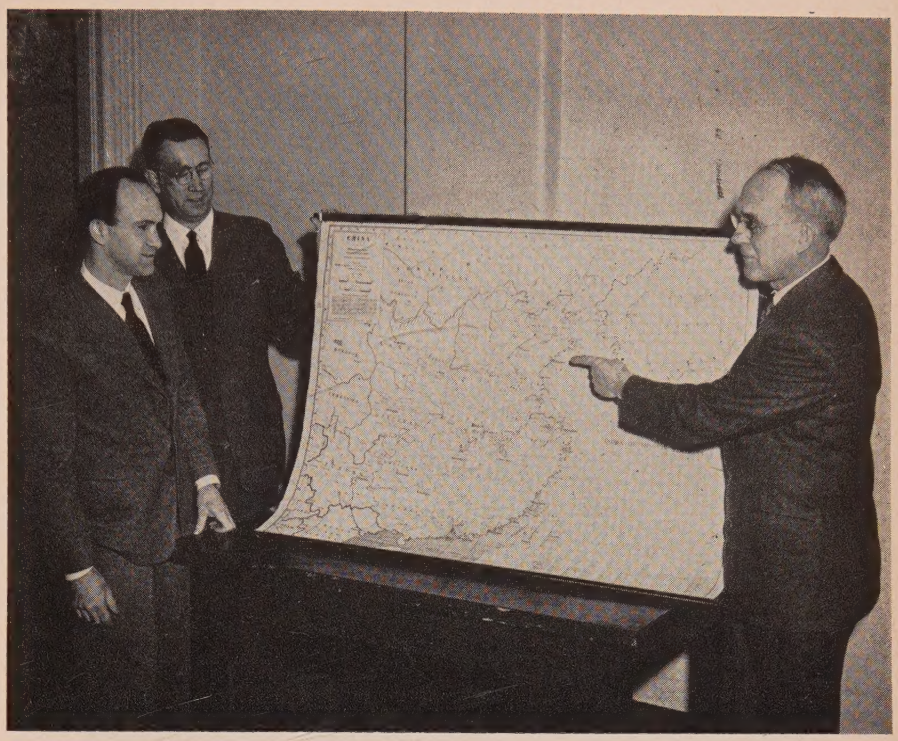
DR. JESSE M. WILSON, home secretary of the American Baptist Foreign Missions Society in China, characterized Communist methods as a "kind of oblique violation of freedom of religion."

"While the Communists don't forbid the Christians to attend church they usually find something for them to do during normal worship hours. They almost always insist that Christians attend their functions," he said.

But Dr. Wilson, as have other board secretaries, stressed that American funds would continue to be sent to China in support of Christian work.

"We will stand behind our Christian colleagues in China even though our missionaries do withdraw," he said.

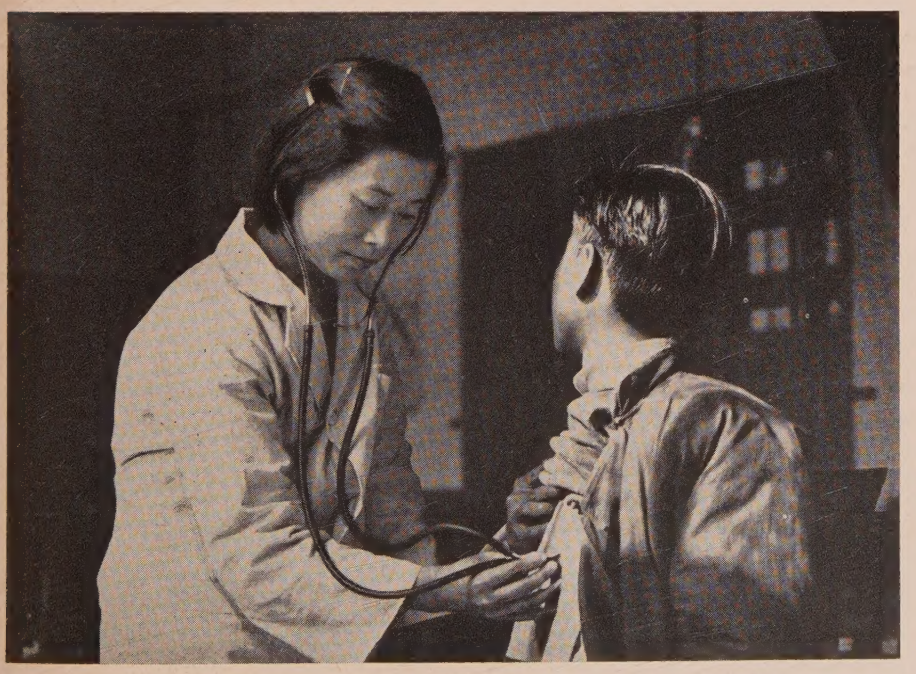
A spokesman for the Protestant Episcopal Church said that his Church's decision to recall missionaries was based on the impression they have received from the missionaries themselves.



Missionary exodus is charted by mission officials. Here Dr. Rowland Cross (left) discusses move with the Rev. H. M. W. Leiper and the Rev. Wallace C. Merwin, recently returned from China.

"They are beginning to feel they are more of a hindrance than a help," he said.

HOWEVER, he reported that the sentiments among the Chinese seem to be "more anti-foreign, not anti-Christian."



Missionary heritage in China includes technicians as well as church leaders.

The extent of the American missionary enterprise is seen by the fact that in 1930 mission property alone was evaluated at over $27,000,000. According to Dr. Searle Bates, professor of missions at Union Theological Seminary, this figure still holds good today.

More than 2,000 American missionaries were in China two years ago. They operated over 200 hospitals, hundreds of leprosariums, dispensaries, social and philanthropic institutions.

The 13 Christian colleges and universities largely missionary operated were estimated to be worth more than $12,000,000.

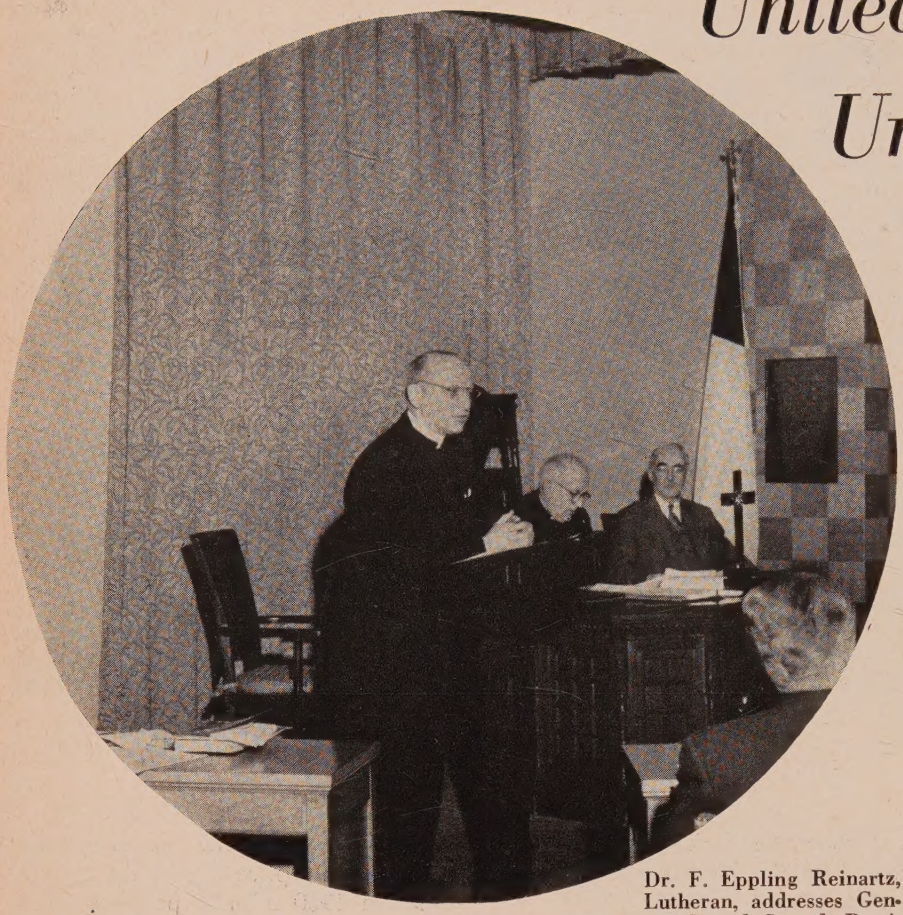
For some time, now, the American missionaries have been turning over the work to Chinese Christians. While the withdrawal of foreign missionaries will accelerate this process, mission leaders point out that this is a goal toward which they have been striving for years.

The latest figures on annual American contributions to work in China is given as approximately $8,000,000. This was revealed by a survey made

(Continued on Page 24)

United ACTION—*United* VOICE

Panorama of Christian Life Now Viewed by National Council's General Board



Dr. F. Eppling Reinartz, Lutheran, addresses General Board. Seated: President Sherrill, at desk; General Secretary Cavert.

THE General Board of the National Council of the Churches of Christ in the United States of America was in session. On the dais, under the blue canopy in the Assembly Hall of the Presbyterian Board of Foreign Missions sat the president, Rt. Rev. Henry Knox Sherrill.

At tables in front, and in rows of chairs that stretched in a semi-circle across the room sat men and women, clerical and lay delegates of the 29 constituting denominations, divisional representatives and many members of the administrative staffs. More than 100 were in the room for the first session in New York of the policy-making body of the National Council.

Here at long last was the fruition of the cherished hopes of Christian leaders for creation of an interdenominational body that would represent a united voice and cooperative action of the churches in all the areas of Christian life in which they act and speak together. The realization of these hopes was emphasized not only by the roll call but also by the diverse Christian interests that were considered in the all-day session Jan. 17—just a little more than two weeks after the Council formally began operations as the successor to a dozen interdenominational agencies.

With dispatch the General Board disposed of a wide range of matters that in the past would have been considered the concerns only of such separate bodies as the Federal Council of Churches, Foreign Missions Conference, Home Missions Council, Inter-Council Field Department and Church World Service and others.

There were many new faces including the representatives of councils of churches and three Lutheran bodies, the United Lutheran Church in America, Augustana Lutheran and the Danish Evangelical Lutheran. But also the group included leaders of the communions long associated together in the Federal Council of Churches. Some made this apparent by allusions to action or procedure in the Federal Council's Executive Committee of which they had been members.

THE 29 communions elected or appointed their representatives to both the General Assembly and the General Board. Each of the four divisions has three representatives. Other members are the president and eleven other general officers of the Council, 14 chairmen of general departments and other units, and six representatives of state councils of churches.

Several committees were appointed by the president as a result of action taken by the General Board at a session in Cleveland Dec. 2, the day after the conclusion of the Constituting Convention. President Ben R. Lacy, Jr., a Southern Presbyterian, of Richmond, Va. was named chairman of the committee on location of the permanent headquarters of the National Council (now temporarily located in six buildings in New York and Chicago); Bishop G. Bromley Oxnam, Methodist, New York, committee on appraisal of programs and budgets; Dean Luther A. Weigle, Congregational, New Haven, Conn., committee on constitution and by-laws; Rt. Rev. Frank W. Sterrett, Episcopal, Bethlehem, Pa., committee to study plans for lay participation; Dr. Truman B. Douglass, Congregational, New York, committee on government controls of church materials.

Mrs. Douglas Horton, Congregational, of New York, heads the committee which is to study and report on the ministry to the Armed Forces, and Defense industries.

During the morning the Council heard a presentation of the work of the Foreign Missions Division by Vice President Charles T. Leber, supplemented by statements by Dr.

John W. Decker and Dr. Charles W. Ranson, leaders of the International Missionary Council. During the course of the year it is the hope of Bishop Sherrill that the General Board will gain a picture of all the major interests now embraced in the Council.

The executive board of the Division of Christian Life and Work through its chairman, Dr. Arthur Flemming, president of Ohio Wesleyan University, introduced a statement on the international situation in response to many requests for some guide to Christians all over the United States in the present world crisis. After extended debate it was turned over to a revision committee and adopted in the afternoon session.

At the same time the General Board approved the tentative outline of an extended statement on "The Churches and the Nation in Crisis" from the Department of International Justice and Goodwill. It is expected that the statement will be considered at the bi-monthly meeting of the General Board in March.

A procedure agreed upon at the Cleveland meeting was followed. Before adjournment for luncheon recess, the General Board went into a brief executive session. Only voting members were present. The staff and visitors were again admitted when the afternoon session started.

A BRIEF summary of other actions by the General Board follows:

Recommended that Congress and the executive branch of the government "take such steps as may be required to assist in meeting the present urgent need of the Indian people for emergency food aid . . . on such terms as may be mutually acceptable to the two governments."

Supported legislation which recognizes the rights and duties of conscientious objectors and authorized the department of international justice and goodwill to set forth this point of view in forthcoming hearings on universal military training and service.

Urged that legislation for military training and service shall contain provisions which will protect all men and women from segregation and discrimination based on race, creed or national origin, and that legislative and administrative safeguards be provided against discrimination in employment and working conditions in the use of civilian manpower.

Commended the Department of Defense for the adoption of a policy of equality of treatment and opportunity for all persons in the armed services without regard to race, color, religion or national origin, and urged that the implementation of this policy be immediately expanded and strengthened.

Authorized working out arrangements for continuing the sponsorship of the German exchange projects.

Approved plans for a North American Lay Conference on the Christian and His Daily Work, Feb. 21-24, 1952, in cooperation with the Canadian Council of Churches, and for a consultation on the churches' strategy in relation to peoples of underdeveloped areas. April 24-26, 1951, at Buck Hill Falls, Pa.

Voted to hold the May 16 meeting of the General Board in Chicago and the November 28 meeting in Atlanta, the remaining meetings of the year—March 28, July 18 and September 19, to be held in New York.

Voted to authorize a representative of the National Council to join with representatives of the National Catholic Welfare Conference and the National Lutheran Council in making overtures to Attorney General McGrath with regard to a new interpretation of the Security Law which will enable members of the Baltic Legion to be admitted as displaced persons under the sponsorship of Church World Service and the Roman Catholic and Lutheran agencies.

The International Situation

The National Council of the Churches of Christ in the U.S.A., taking into account the grave crisis with which the world of nations is confronted, calls upon the people of our churches to be steadfast in prayer that, under the guidance of Almighty God, the conditions of peace with justice may be established and a general war may be averted.

We reject the view that a third world war is inevitable. To believe that nations are being driven into war by some blind destiny beyond their power to resist, is fatalism of the most pagan sort. Let those who have taken upon themselves the name of Christ, resist such counsel of despair.

The National Council has approved a study looking toward the preparation of a message on the Churches and the Nation in the Crisis. Pending the preparation of this message we express the following views:

I. We believe the United States should seek to strengthen the ties by which the freedom loving peoples in all the nations are bound together. All nations are members of one human family under God. This truth will be ignored only at the gravest peril to ourselves and others.

II. We believe in the United Nations.

III. We believe the United States should negotiate without appeasement with other governments both within and without the United Nations, in an effort to reach agreements that will secure peace with justice.

IV. We believe the United States, preferably through the United Nations, should implement with all possible dispatch, a program of assistance to the underprivileged peoples of the world.

A just and durable peace cannot be fully achieved except as people everywhere become responsive to those moral and spiritual imperatives which are of the essence of our faith in Christ. To carry forward with increasing zeal the world mission of the Church is to hasten the day when our own and succeeding generations may be delivered from the scourge of war.

It is our fervent prayer that the President of the United States, his advisors, the members of Congress and our people generally, may have recourse to that spiritual power which is of God. It is in the spiritual power derived from a relationship to the righteousness and love of God that our nation must and will find the strength and the guidance to fulfill its international responsibilities.

—Adopted by the General Board of the National Council of Churches, January 17, 1951.

Frightened and hungry, a child cries in the rubble of a South Korean city.

CHURCH WORLD SERVICE

The drama of Christian compassion expressed through spiritual and physical aid.

STARVATION IS NOT SPECTACULAR

CWS, as Church World Service is generally known, is a symbol of the moral and spiritual aid given by American churches to distressed peoples in many parts of the globe—the Middle East, Asia and Europe.

CWS means Christian cooperation of the very highest order. It means helpfulness without boundaries of sect, race or color. Church World Service is a precious symbol of great denominational bodies working together that suffering people may know the love of Christ in action.

As the new year dawned CWS, in framework and program had acquired a new face. Organizationally it had become a central department of the National Council of the Churches of Christ in the U.S.A. Its chairman is Harper Sibley, Rochester layman long active in the Federal Council of Churches as its treasurer, and a former president of the United States Chamber of Commerce. CWS has moved from its 21st Street building to smaller quarters at 350 Broadway, in New York, and now is under the administrative direction of Dr. Wynn C. Fairfield, for many years executive secretary of the Foreign Missions Conference. He succeeds Fred W. Ramsey who has served the past two years as the top executive.

The functions of CWS have changed radically during the past year. Instead of being an administrative body, with extensive relief projects in many foreign countries, CWS becomes principally an advisory agency for clearance and validating purposes. Its chief responsibility during 1951 is to complete the program undertaken by CWS and American churches for resettlement of Displaced Persons.

It will also conduct a material relief program as long as the churches are willing to support it. But, in the main, the administrative features of CWS are now the responsibility of other interdenominational agencies.

In Europe and the Middle East the World Council of Churches, through its Department of Inter-Church Aid and Service to Refugees, will serve as the channel for Christian service. In Asia, the Committee on Relief and Reconstruction Services, Division of Foreign Missions of the National Council of Churches, will be the executive channel. In addition, theological and other scholarships will be handled by the Department of Ecumenical Relations of the National Council of Churches, "orphaned missions" through the International Missionary Council, and special work in Europe through the YMCA and YWCA.

The new set-up can be understood a little better when we look at the budget askings for relief and interchurch aid of each of these agencies for 1951. The central department of Church World Service will receive from the denominations $47,000 for its program of information, clearance and administration. In addition to this, CWS is asking for $635,000 to complete its resettlement program for Displaced Persons. It is also requesting $161,700 to carry out its program of material relief, plus ten cents a pound contributions on the part of those who donate clothing. This, it must be pointed out, is the total program to be under the administration of CWS in 1951.

Beginning at this point, and extending into the immediate future, the administrative relationship of CWS to other parts of its former program is new.

The World Council of Churches' Department of Inter-Church Aid and Service to Refugees will now contact the American denominations directly.

This will be done through the Conference of U.S.A. Member Churches. It will therefore appeal for and receive funds on its own account, with an asking budget for 1951 of $508,000.

From now on all relief work for the Far East, which formerly went through CWS, will be channeled through the new Committee on Relief and Reconstruction of the Division of Foreign Missions of the National Council of Churches. Here the asking is for $400,000, which includes a special item of $100,000 for the shipping of clothing to Korea. Also within the National Council is an asking of $74,000 to cover the theological and other scholarships program of the Department of Ecumenical Relations.

To complete the picture are two other sets of askings: *one* of $150,000 for the "orphaned missions and inter-mission aid" program of the International Missionary Council and, *two*, $80,000 for the YMCA and $15,000 for the YWCA.

During Lent 24 communions will be taking special offerings for relief, inter-church aid and service to refugees. These will be tied into the *One Great Time for Sharing* appeal, the third annual united relief project of the denominations. A special planning committee, headed by Dr. James E. Hoffman, stated clerk of the Reformed Church in America, in cooperation with the Central Department of Church World Service, National Council of Churches, has developed an extensive press, radio and TV program. An administrative committee is headed by Dr. Norris Wilson, associate executive secretary of the Missions Council of the Congregational Christian Churches. Together they are supporting a radio and TV program. Together they are asking Christians to support a great Christian cause.

HERE is the list of cooperating denominations: American Baptist Convention, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Eastern District Conference of the Mennonite Church, Provincial Elders' Conference of the Moravian Church in America, Presbyterian Church in U.S., Presbyterian Church in the U.S.A., Reformed Church in America, United Presbyterian, Romanian Orthodox Episcopate of America, Russian Orthodox Church

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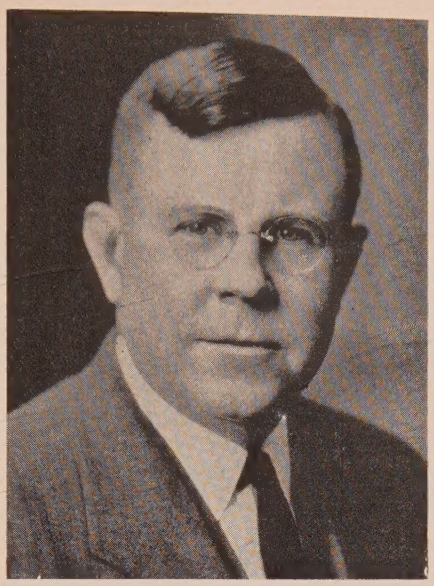
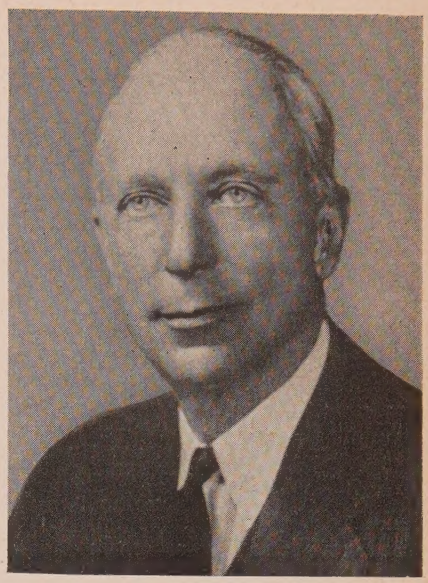




New C.W.S. officials: Dr. Wynn C. Fairfield (left); Mr. Harper Sibley.

World Wide Relief Needs

Japan

. . . in large sections of Japanese society, the suffering is extremely acute. We are trying to carry on our relief work in such a way that government agencies will be able to continue the on-going program.

—Carl D. Kriete, Church World Service office, Tokyo

Korea

In the poverty-ridden city of Pusan 460,000 refugees have squeezed themselves into straw-matted shacks and clay cliff caves already holding ten people in places too small for one. Almost 100,000 have been transported to nearby islands, but more than 50,000 still live in squalor and mud in the refugee camps. . . . Two million refugees, most of them hungry and cold, frantically have fled southward to scattered parts of Korea.

—George Barrett in the N. Y. Times, January 20, 1951

India

It is now very clear that we are going to face even worse conditions this year as regards famine. . . . Cereals, wheat and beans are the most valuable kinds of help. It will also be very helpful to have some milk for supply to school children, infants, and nursing mothers—in many respects the hardest-hit groups.

—Bishop Newbigin of Madura, India.

Pakistan

The economic conditions here in Pakistan are so bad that millions of villagers are forced to live on a subsistence level, but the recent months have been worse due to the floods. Here CWS has done yeoman service in reducing the suffering of the victims.

—Ralph Odom, Christian Institute, Raiwind, Punjab, Pakistan

Middle East

862,927 refugees. . . . These UN figures do not include refugees who are not on relief, nor do they include the many thousands of Arabs in the Jordan area, who are not technically refugees, but who are often more destitute than the refugees themselves.

—W. G. Greenslade, American, Mission, Beirut, Lebanon.

Europe

The World Council of Churches is now completing preparations necessary to transport to the United States all Protestant and Eastern Orthodox displaced persons in Europe who are eligible for resettlement to the U.S., acceptable to selectors, who meet security and health requirements, and who wish to emigrate. It is estimated that 25,000 of the DPs now being readied will reach the U.S.A. during 1951.

—World Council of Churches

Mass Media Spur Religious Interest

That a skilful use of mass communications can produce impressive results in the promotion of religious interests was amply demonstrated by the second annual Religion in American Life campaign.

A statement issued last month summarizing the results of this effort revealed that more than 2,500 communities,—500 more than in 1949—participated in this non-sectarian nation wide program.

Rev. Earle B. Pleasant, national director, reported that with few exceptions each of these communities reported substantial increases in church and synagogue attendance, larger church giving and heightened public interest in religion.

The campaign, held in November, had the support of 13 denominations and 8 religious agencies, including the Federal Council of Churches and Synagogue Council of America.

Mr. Charles E. Wilson, director of defense mobilization, was chairman of the National Laymen's Committee which sponsored the drive.

The technical phase of the campaign was handled by the Advertising Council, a public service branch of the advertising profession, in cooperation with J. Walter Thompson Advertising Agency.

Mr. Robert W. Boggs, of Union Carbide and Carbon Corp., who acted as volunteer campaign coordinator, estimated that approximately $4,000,000 worth of advertising space and radio and television time were contributed by the business and advertising industry.

Breakdowns in the various media used show a total of 8,147 ads placed in 928 dailies and weeklies and a total of 283 RIAL messages used on commercial and sustaining network programs.

In addition, 5,056 outdoor posters and 94,181 bus, train and subway cards were displayed. Scores of television stations carried a one minute Religion in America Life film.

Expansion of what is only a 19 month old undertaking can be seen by the increase in demand for the advertising and publicity materials in the 1950 campaign compared to the previous year.

Number of newspaper ads went from 2,859 in 1949 to 8,147 in 1950, while the number of newspapers carrying the ads jumped from 327 to 928.

The biggest gains were recorded, however, in the use of local publicity and promotion materials. The demand for ministers' leaflets increased from 57,000 in 1949 to 101,000 in 1950, attendance builders from 43,000 to 193,000 and sermon outlines from 2,750 to 8,200.

The Advertising Council said the number of RIAL posters used was the largest of any of its one-month campaigns. The supply of posters and radio transcriptions was exhausted the first week in November.

"Take Your Troubles to Church Each Week—Millions Leave Then There" was the theme of the campaign, which aimed at two specific goals:

To emphasize the importance of all religious institutions as the foundation of American life.

To urge all Americans to attend and support the church or synagogue of their choice.

More essential than the glowing statistics on radio time and news ads was the success of local community campaigns.

Worcester, Mass., which held its United Church Canvass in connection with RIAL, reported an increase of church giving of $166,483 over last year's effort.

Danvers, Mass., said its church funds increased by 15 per cent, 40 per cent in benevolence giving and $6,000 pledges for new building.

Decisive influence on church attendance was noted in many communities. Eight churches in Princeton, Ind., reported a 25 per cent increase. Petersburg, Va., counted 4,000 new attendants.

Comparable percentages were added up by Wiser, Idaho; Syracuse, N. Y.; Carmichaels, Pa.; Rock Island, Ill.; Santa Barbara, Calif.; Princeton, N. J.; El Paso, Texas and many others.

Typical of the local pattern followed in the RIAL campaign was the Paterson, N. J. drive in which 50 churches and 5 synagogues participated.

The radio station carried 60 broadcasts of 5 minues each in the morning and 3 minutes in the evening. The two newspapers gave extensive coverage, with one paper featuring a daily "Sermonette." Twenty billboards were erected in conspicuous locations.

At a Victory Rally participating churches reported results. Typical reports:

Methodist church, 16 new members; Presbyterian Church, 40 per cent increase in membership; Congregational Church a $9,000 financial drive was over-subscribed by $400,

(Continued on Page 25)

Churchmen Hear Results of RIAL Campaign

Dr. Ralph W. Sockman addresses church leaders of Religion in American Life at New York luncheon.

United Community Services Planned by Church Leaders

MOBILIZATION of the churches to bring their collective spiritual power to bear on the crucial problems arising from the nation's defense effort is being sought earnestly by the National Council of Churches.

As outlined for a special committee appointed by the General Board, this effort is directed toward two main objectives.

(1) To enunciate clearly and courageously the meaning and relevancy of the Christian Gospel for a world surcharged with hate, revolution and war; and (2) to coordinate the churches' special emergency work into a realistic pattern for service to the armed forces and civilian defense workers.

The special committee, headed by Mrs. Douglas Horton, World War II director of the Waves, is engaged in collecting reports from various sections of the country. These are being studied by Dr. J. Quinter Miller, executive secretary for the committee, with a view to formulating a specific kind of program for the churches and the fundamentals of a Christian strategy.

The underlying concern of the committee as described by Mrs. Horton "is to impell the churches to a new formulation of their age-old message with special emphasis on its cogency to the young people whose lives appear to be disrupted by military service."

"This message," she continued, "needs to be sounded anew, a message of positive faith in the future, of the worth of every individual however anonymous his part in the machinery of preparedness, of confidence that God's love is stronger than man's hate."

MRS. HORTON reported that the first step toward bringing the churches together on defense problems was scheduled at a special conference held in Greenwich, Conn., February 17 to 19.

The recommendations of this conference, in which representatives of the constituent communions of the National Council participated, will be transmitted to the General Board for action at its next executive session in March.

As seen by religious leaders these are some of the facts and issues any emergency program must consider:

(1) The rapid expansion of the Armed Forces, which are expected to reach more than 3 million by June.

(2) The creation of "congested communities" as a result of industrial mobilizations.

(3) The religious and social phases involved in any emergency evacuation directly induced by war.

(4) Relation of the churches to other agencies, like the USO, undertaking to serve servicemen and women.

(5) Encouragement and support of the men in chaplaincy service.

A review of the available sources in terms of program, service, budget and personnel is being made by the committee, Mrs. Horton reported, and will be ready for General Board action.

IN SHAPING a specific program for work with servicemen, Mrs. Horton stressed the need for the churches to analyze the distinctive features of the Armed Forces now being mobilized as compared to those of World War II.

"One important difference between the Armed Forces now and those of World War II," she said, "is the fact that they are not being mobilized for a declared war.

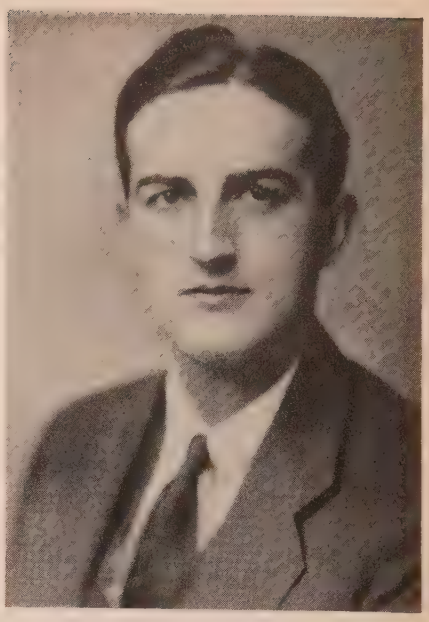
"It must be even more difficult than it was in 1942 for draftees to understand why they are needed in the Army.

"It will be easy for some recruits to feel thwarted and perplexed. The church will need to help them find meaning and value in life, however disrupted it may seem to be.

"If 18-year-olds are drafted, this will be a younger army than the ones we have known before. If the 4-F classification is abolished the army will include a larger group of men performing limited services, who may have unique problems of adjustment to military demands."

Reports being received by the committee from various sections of the country, Dr. Quinter Miller said, show that a growing number of communities are rapidly converting into the "boom towns" reminiscent of World War II. Tulsa, Okla., Norfolk,

(Continued on Page 25)



REV. RICHARD M. FAGLEY

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, announced that Rev. Richard M. Fagley has been appointed executive secretary of the commission.

The commission is under the joint sponsorship of the World Council of Churches and the International Missionary Council.

Mr. Fagley, who assumes his new post March 1, resigned his position as director of the Department of International Justice and Goodwill of the National Council of Churches.

In welcoming Mr. Fagley to his new post, Dr. Nolde pointed out that in 1945-48 Mr. Fagley served as secretary of the Commission on a Just and Durable Peace, which had been instituted by the Federal Council of Churches, with John Foster Dulles as chairman.

Prior to his work with the Federal Council, Mr. Fagley was education secretary of the Church Peace Union.

In 1942 he was instrumental in helping to negotiate a declaration on world peace sponsored by the three major faiths.

Mr. Fagley is a graduate of Yale, and Yale Divinity School, and did post-graduate work at the London School of Economics.

Detroit Council Starts Laymen's Department

Mr. Carlisle M. Smith, a ruling elder of the First Presbyterian Church of Detroit for 25 years, was chosen "Layman of the Year," at the annual meeting of the Detroit Council of Churches last month.

Mr. Smith has been head usher at the Council's famous Noonday Lenten and Good Friday Services for 15 years, and is a member of the Council's Board of Directors.

One of the Council's three new projects, established last year, it was reported by Dr. G. Merrill Lenox, executive director, was a new department of laymen's activities, known as "Protestant Men of Detroit."

The Council last year also installed a full time director of business affairs, and it was reported that the group's 1950 income, $83,506.25., was the largest in its 32 year history.

Third innovation was the employment of a full time director of radio and television activities.

Audio-visual aids were emphasized in the annual meeting itself. Back of the speakers' table in the hall of Metropolitan Methodist Church was a huge sign with the Council slogan, "604 Churches Demonstrating Christian Unity," and around the walls large posters depicted Council projects.

Reports, even during the business meeting, were given audio-visually, using a recording machine, a reflectoscope and an opaque projector.

Guest speaker at the meeting was Dr. Robert James McCracken, pastor of Riverside Church, New York, who spoke on the churches' need for "education, propagation and unification."

"Whatever the origins of our divisions," Dr. McCracken said, "they are surely indefensible in a period critical as the present. When a civilization is engaged in a race with catastrophe and the basic principles of Christianity are challenged in many quarters and repudiated in others, the call to the Protestant Church is to close its ranks for combined operations."

Dr. Chester A. McPheeters, pastor of Metropolitan Methodist Church, was re-elected president of the Council and Dr. Ernest L. Honts, pastor of the First Baptist Church, first vice-president.

At one of the most impressive annual meetings in the 32-year history of the Detroit Council of Churches, Dr. Chester A. McPheeters, re-elected Council president, addresses Council executives and denominational leaders. At Dr. McPheeters' left are Mrs. McPheeters and Mr. Carlisle M. Smith, chosen by the Council as "Layman of the Year"; at his right are Dr. Robert James McCracken, pastor of New York's Riverside Church, guest speaker of the evening; Dr. Herbert Beecher Hudnut, president of the Detroit Pastors' Union, and Dr. G. Merrill Lenox, executive secretary of the Detroit Council.

Georgia Women Fight Masked Racism

Before Governor Herman Talmadge of Georgia, as we go to press, is a bill outlawing the hoods and masks of the Ku Klux Klan and banning the burning of crosses on private property.

The bill is more stringent than any anti-masking bill suggested in Georgia in recent years of debate on the issue. It waits the governor's signature to become law.

Behind this measure, already passed by the Georgia House and Senate, is a two-year struggle by the Georgia Council of Church Women to abolish the racial violence of the Klan.

Two years ago, the church women joined with the Atlanta Christian Council and other groups in an attempt to put a bill outlawing the Klan through the state legislature. The bill didn't pass, but the church women kept on working.

Last month, administration leaders had a bill before the Georgia House, requiring that groups wishing to hold masked parades or meetings register with local authorities.

"It isn't good enough," the church women said. "In effect, this bill gives the sanction of state law to masked parades and assemblies."

This time, the women sat down and wrote out a resolution asking for "passage of a bill which will completely outlaw the wearing of masks in public."

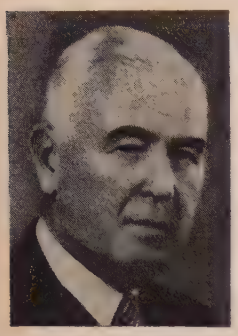
The resolution, sent to every member of the state legislature and every minister in Georgia, deplored the state's "unholy" politics, its racial hatreds and intolerance.

It called on ministers and churches to "help the people get the race issue out of politics," and told the legislators that anyone who would seek office on a platform of racial hatred is not worthy of the office."

The legislators took the hint. A surprise substitute measure, outlawing hoods and masks, was introduced and passed the House 149 to one. Sent to the Senate, it was passed unanimously. The church women now are waiting for Governor Talmadge to take action.

Council Personalities

Dr. Fred Field Goodsell comes as no stranger to his new job as executive secretary (for general administration) of the Division of Foreign Missions. From 1946-1947 he was chairman of the Division's predecessor, the Foreign Missions Conference of North America.



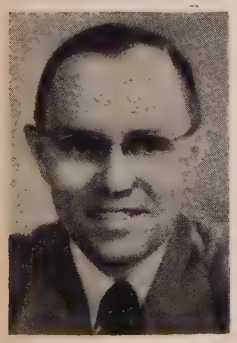
GOODSELL

His experience in the foreign missions field dates back to 1905 when he went to Turkey as a missionary of the Congregational Christian Churches. For 23 years he served as a missionary educator and administrator in the Near East, heading two colleges in Turkey, later founding and directing the American Board Language School and the School of Religion in Turkey. For years he was field secretary of the entire Near East Mission.

From 1930 to 1949, he was executive vice president of the American Board of Commissioners for Foreign Missions of his church. He was a member of the Ad Interim Committee of the International Missionary Council and a delegate to many important church meetings abroad.

Co-executive with Dr. Goodsell in the Division of Foreign Missions is Miss Sue Weddell, who became executive secretary of the F.M.C. last summer. Dr. Wynn C. Fairfield, former administrative head of the F.M.C., is now executive director of the Central Department of Church World Service.

Rev. Richard E. Lentz, director of the Joint Department of Family Life, is an old hand at a new job.



LENTZ

The Joint Department, related to the Division of Christian Education, carries on the work formerly done through the Intercouncil Committee on Christian Family Life, made up of representatives from three of the merging agencies — the International Council of Religious Education, the Federal Council of Churches and the United Council of Church Women. Mr. Lentz was director of adult work and family education for the I.C.R.E.

In his new job, he will also carry the work formerly done by Dr. Leland Foster Wood, who retired at the end of last year after 18 years as secretary of the Commission on Marriage and the Home of the Federal Council.

Mr. Lentz, a specialist in sociology, holds degrees from Butler University, Colgate-Rochester Divinity School and the University of Chicago, was a minister for 25 years, in three major churches of the Disciples of Christ. He is widely known for his series of 300 recorded broadcasts to families, now used extensively as resource material. He is the author of "Parent Education in the Local Church."

A sociologist in a different area of specialization is *Rev. David W. Barry,* Director of Field Research in the Central Department of Research and Survey.

BARRY

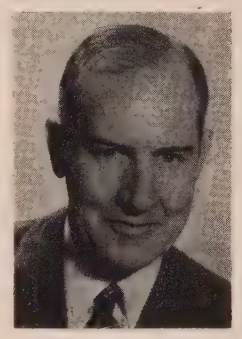
Mr. Barry will continue the community survey work done by Dr. H. Paul Douglass in the Committee for Cooperative Field Research from 1937 till his retirement last year.

While doing graduate study at the University of Chicago Divinity School, Mr. Barry worked with the Chicago Church Federation on research and survey projects, and helped organize a cooperative program for providing religious services in unchurched areas during the beginning of World War II.

In 1944 he went to the Unit of City and Industrial Work of the Board of National Missions of the Presbyterian Church, U.S.A., as that denomination's first full-time research specialist. To help the churches adjust to war-time conditions, he made surveys in cities across the country.

In 1947, Mr. Barry became director of the New York City Mission Society's Pathfinding Service, a new agency set up to explore new methods of church work and initiate experimental projects based on careful analysis. Some of the projects were in ministry to the aged, service to displaced persons, ministry to residents of housing projects. The store-front ministry of the East Harlem Protestant Parish was partly due to the Pathfinding Service's studies in the area.

Dr. Robbins W. Barstow, executive director of the Central Department of Ecumenical Relations, also started his career as a Congregational Christian missionary in Turkey.



BARSTOW

After serving as a chaplain in World War I, he was pastor of several churches in New England and Wisconsin. From 1930 to 1944 he was president of the Hartford Seminary Foundation. In 1945 he became director of the Commission for World Council Service of the World Council of Churches, and from 1946 to 1950 he was an executive associate of Church World Service.

Part of the program of the new Central Department of Ecumenical Relations is the Ecumenical Scholarship Exchange, formerly carried on through Church World Service and the World Council of Churches. It enables ministerial students from Europe and Asia to come here for a year's study. The students are chosen for the leadership they can give in church life in their home countries.

The Department will also carry on the Preachers' Exchange, formerly under the Federal Council of Churches, a project in which ministers in Britain and America occupy pulpits in the other country during the summer.

Please turn to Page 14.

Dr. Barstow has traveled widely abroad and has held office in many church and civic organizations. He is a member of the editorial board of *Religion in Life* and of the Council for Clinical Training of Theological students.

Clinical training for ministers and students is also a concern of the Department of Pastoral Services and its new associate director, *Rev. Paul Le Roy Tilden.*

Mr. Tilden for the past five years served as chaplain and field secretary of the Methodist Hospital in Brooklyn. In charge of the hospital's religious program, Mr. Tilden also kept contact with 1700 churches in the area around the hospital, advising pastors on the handling of parish health programs and holding clinics on pastoral care of the sick.

TILDEN

Mr. Tilden himself served as a pastor in New Jersey churches, had clinical experience in other hospitals before going to Brooklyn.

In his new job, he will be particularly concerned with the Department's Commission on Ministry in Institutions, which formulates standards of training and service for ministry in prisons, hospitals and other institutions. Working with the Council for Clinical training, which conducts courses in hospitals across the country, the Commission also recommends qualified clergy for chaplaincies and acts as a clearing house for the exchange of information and experience in this type of service.

The Department also has a Commission on Religion and Health, concerned with pastoral and personal counselling and the relations between ministers, doctors and nurses. Better relations between the ministry and the medical profession are promoted both at church and at medical conferences.

The one layman in this group is *Dr. Ronald Bridges,* executive director of the new Central Department of Broadcasting and Films.

Well-known as a Christian lay leader, writer, educator and radio commentator, Dr. Bridges last year became the fifth layman to head the American Board of Commissioners for Foreign Missions of the Congregational Christian churches.

He was called in 1945 to become president of the Pacific School of Religion in Berkeley, Cal., served in that post until 1950. The school gave him a doctor of divinity degree. He also has doctorates from Pacific University, Elon, Talladega and Grinnell Colleges. He was lay delegate of his denomination to the first Assembly of the World Council of Churches in Amsterdam and to the Constituting Convention of the National Council in Cleveland.

BRIDGES

The department he now heads is the result of a merger of the Protestant Radio Commission, already operating in the new department, and the Protestant Film Commission, expected to become formally part of the department this spring.

Facts and Interpretation

The Central Department of Research and Survey of the National Council continues the *Information Service,* a periodical published weekly, except during July and August. The previous publisher was the Department of Research and Education of the Federal Council.

Information Service brings together digests and interpretations of facts about the world of industry, government, education, in relation to religion and ethics. It contains analyses of many contemporary problems that perplex the conscience; reports on significant federal legislation; information about church statistics and current religious movements.

The nature of the publication is shown by the following statement that appears on the masthead: "Articles appearing herein furnish information on current issues and are not to be construed as declarations of official attitudes or policies of the National Council of Churches."

Among the many subjects recently treated are: "Religious Liberty in Spain," "The Labor Situation," "Causes of Industrial Peace," "American Business and the American Public," "Selected Pamphlets," "Ministers and Social Security," "The Church as Investor," "Child Welfare Work in Cooperative Church Programs."

Information Service is used by ministers, church officials, editors, educators, social workers, students, Christian Association secretaries, and lay persons.

Recently Anson Phelps Stokes, author of the monumental study on Church and State in America, wrote: "I have subscribed for years to *Information Service* and have found it useful for keeping in touch with the great social problems of the day and the reaction of the churches to them."

The *Service* is edited by F. Ernest Johnson, executive director of the Central Department of Research and Survey. It is available on subscription at $2.50 a year.

Evangelism on Campus

Four all-day workshop-retreats on student evangelism will be sponsored by the University Christian Mission on February 10. They will be held in Columbus, Ohio; Dallas, Texas; Des Moines, Iowa, and Richmond, Va.

The question "How Effectively Are We Penetrating the Campus with the Gospel?" is to be discussed. Some of the topics will be; the meaning of evangelism, an analysis of the campus situation, the modern college student, the faculty, and evangelistic techniques. Each campus represented will have an opportunity actually to plan an evangelistic emphasis.

Campuses and student religious groups may send as many representatives as they wish—students, ministers, faculty members, professional student religious workers. Each representative is responsible for his own transportation, meals and incidental expenses. There is a registration fee of fifty cents to cover cost of study materials

Among the leaders of the workshops will be: Dr. T. Z. Koo, Dr. R. H. E. Espy, Dr. John Oliver Nelson, Dr. Henry P. Van Dusen, Dr. Parker Rossman and Dr. Jesse M. Bader.

Those interested should write to James I. Stoner, national director, University Christian Mission, 297 Fourth Avenue, New York 10, N. Y.

Henry Knox Sherrill

PERSONABLE CHURCHMAN, CAPABLE ADMINISTRATOR

The cover photograph of Bishop Sherrill on last month's issue of this magazine gave him his due as a distinguished-looking gentleman.

The Right Reverend Henry K. Sherrill, Presiding Bishop of the Protestant Episcopal Church and first president of the National Council of Churches, has been described before as looking "every inch a bishop and every inch an exceptionally friendly and capable man."

A graduate of Brooklyn Polytech in 1906, Henry Sherrill spent a year at school in Connecticut, then worked his way through Yale by waiting on tables and tending furnaces, did extracurricular social work in the slums of New Haven.

He got his B.A. from Yale in 1911, went on to the Episcopal Theological School at Cambridge, Mass., where, one source relates, "he was the most respected, although youngest, member of his class."

He was also mainstay of the school's baseball team. When he served in France as a Red Cross and U.S. Army chaplain in the First World War, he won many soldiers both by his sharing of their discomforts and by his amiable umpiring at their baseball games. Bishop Sherrill is still a baseball enthusiast. In spite of his Brooklyn heritage, however, his baseball loyalty is not to the Dodgers but to the Boston Braves.

He spent nearly 30 years in and around Boston after the first World War; as rector of the Church of Our Saviour, in Brookline, then as rector of Boston's Trinity Church, and finally as Bishop of Massachusetts.

His first curacy, in 1914, had been at Trinity; after the war he spent four years in Brookline, then returned to Trinity as the youngest rector ever to fill its pulpit. He became known there as a liberal, a vigorous speaker and an enemy of intolerance. One of his parishioners once complained, "I don't like him. He keeps me awake."

Most people liked him, though, for both his ability and his considerable personal charm.

From 1928 to 1930, he was president of the Greater Boston Federation of Churches; in 1930 he became Bishop of Massachusetts. He was 39, which is young for a bishop. He served on the Governor's Committee on Racial and Religious Understanding; later he was to become a member of the President's Committee on Civil Rights.

In World War II, he became chairman both of the Army and Navy Commission of his own church and of the General Commission on Army and Navy Chaplains. Traveling more than 32,000 miles by plane, he visited battlefronts in Europe and the Pacific and training camps all over the U.S. He made a point of knowing personally every chaplain going through the Army chaplains training school at Harvard.

During the first World War, the chief of the Red Cross Chaplains Service had called him "an ideal chaplain." After World War II, he received the Medal of Merit—highest award the government gives to a civilian.

When he became Presiding Bishop of the Protestant Episcopal Church in 1947, Governor Maurice Tobin and other state and church leaders praised the choice but expressed regret at losing him.

One of the youngest men ever elected to the top office in his church, Bishop Sherrill was chosen over the protests of his own administrative personnel in the Boston diocesan house.

"We wanted to keep him here," they explained.

One reason they felt that way is exemplified by the luncheon at which Bishop Sherrill addressed a large part of the staff of the National Council of Churches and expressed appreciation for "the secretaries—and the secretaries of the secretaries — who keep things going."

Over a hundred secretaries, typists, bookkeepers, telephone operators and other clerical workers beamed at being recognized. They applauded with gusto.

Bishop Sherrill's speeches aren't always praise, however. Addressing the General Convention of his church some years ago on the contrast between the missionary work of the Episcopal Church and that of more "fanatical groups," he commented:

"What this church needs is a little less respectability and a little more fanaticism."

At the National Council's Constituting Convention in Cleveland, he warned delegates that too often "the church becomes a respectable and secondary institution" with a "pleasant, self-satisfied, laissez-faire Christianity."

"The churches cannot be simply a reflection of the prejudices, opinions and standards of contemporary society," he declared. They "can only be strong as there is strength and intensity of conviction and experience."

As president of the National Council, Bishop Sherrill holds not only profound conviction in his faith, but also an abiding belief in what cooperative Christian action can accomplish.

After he became Presiding Bishop of his Church, one of his first statements touched on this issue.

"Progress cannot be attained," he said, "by sporadic, intermittent, individualistic action, or by churches working as separate and distinct units, but only by a well-planned and effective strategy backed by the pressure of Christian consciences and purposes in all churches."

A Prayer for Peace

Almighty God, who rulest all things by thy sovereign will, look down in mercy upon the whole earth, filled with darkness and cruel habitations. Break the power of the oppressor; deliver his victims; strengthen the hearts of all who seek righteousness, to uphold thy law among the nations, that the people of the world, looking steadfastly for thy eternal kingdom of love, may in this transitory life dwell in security and peace to thy glory and honour, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

By The Very Rev.
A. S. Duncan Jones
Dean of Chichester

A Christian Answer To the Present Crisis

An unusual demonstration greeted the address at the Cleveland convention of Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs and a familiar figure at United Nations sessions.

As he finished, convention delegates rose to their feet and applauded, and the convention quickly approved a motion that copies of Dr. Nolde's address be sent to President Truman, Secretary Acheson and the members of the Senate and House Foreign Affairs Committees. Because of the national interest created by his comments, the address is printed here.

MY approach to the present situation is on the background of two presuppositions. The first is my conviction that God in his goodness makes available strength in proportion to the needs of the hour. Christianity was born and bred in adversity, and Christians have risen to greatest heights when confronted by the most critical tests. God will provide strength at this moment of history if we will only use what he places at our disposal. In the second place, I hold to the belief that even in this trying hour a third world war is not inevitable. In accepting that view, we must not delude ourselves. Events of the last few days have considerably diminished the margin of possibility. We are on the brink of a precipice. To avoid being plunged into the abyss, we must explore to the full every possibility which that thin margin affords us.

The Situation

The broad outlines of the world's dilemma are generally known. With full recognition that we are not without guilt with regard to the total situation that has arisen, we are convinced that an act of aggression has been committed. The United Nations authorized an international police action which has, on varying grounds and in various ways, been opposed and resisted by North Korea, by the Peoples' Government of China, and by the U.S.S.R. In the U. S., as well as in other countries, a far-flung program of military preparation is under way. While there are some who believe that force should never be used, the preponderant majority reluctantly accepts the necessity of military strength to serve as a deterrent to aggression and, wherever aggression occurs, as a means of opposing it. The reality of the situation is that the world is divided into two armed camps and that the United States and other governments are making every effort to have a military power sufficient for any emergency. In face of these circumstances, the definition of our problem is not too difficult. We must find those affirmative steps which will decrease the need for using military measures now under way and, if further need does arise, to keep such military measures at every point to the absolute minimum which circumstances will allow.

In seeking to determine these affirmative steps, we must ask ourselves what can be done by the people to whom we can speak and who will listen to us. We cannot at this time hope to get sympathetic audience from Soviet controlled areas. What we can do is so to govern our own immediate actions by justice and goodwill as progressively to extend the area of our influence and ultimately win a hearing from those who now oppose us.

Before proposing concrete steps, let me stress the importance of building into the fabric of our individual and community life the two presuppositions which I previously mentioned. Our people need the comfort and inspiration which come from the conviction that God does make available the strength which the emergency requires. The knowledge that there still remains a marginal possibility of averting a global war should intensify their efforts in this critical time.

In suggesting eight possible lines of procedure, I shall first of all indicate the danger against which we should guard and then explain or illustrate the positive means by which this may be done. Needless to say, isolation of any one proposal from the others may lead to a faulty conception of what is intended.

I

Guard against hysteria which robs action of moral perspective and political wisdom. Confronted by imminent danger, people are disposed to cast reason and judgment to the wind. In alarming proportions, there is, for example, the demand that we should now drop atomic bombs on Communist China and promptly invade Manchuria. I unhesitatingly express my personal opinion that these are the very things which we should *not* at this moment do. In the first place, until all other means have been explored and found impossible, the dropping of atomic bombs would not be morally justifiable. In the second place, we would be veritably playing into the hands of those who want to pin upon us the tangible responsibility for starting a world war. Be it noted that in saying this, I speak in the light of conditions as they exist today and allow that the conditions of tomorrow may be different. I would not give to those who are resisting the decisions of the United Nations the comfort and assurance of a pledge not to resort to drastic measures if their actions leave us no reasonable alternative. By calmness and confidence, born of the conviction that God will ultimately prevail, we must meet our responsibility in a way that reflects moral principles to the fullest possible extent permitted by a tragically evil situation.

II

Guard against self-righteousness and hatred which give impulse to the monstrosity of a holy war or a preventive war. We cannot overlook evils in others; in fact, we must condemn them. But the conviction of our implication in world guilt and the knowledge of what total global war means rule out any possibility of war ever being holy or of a preventive war ever being justified. If war should come, and God forbid that it may, it must be irrevocably thrust upon us by others than ourselves and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

III

Guard against unilateral action which rejects a moral judgment as reflected by majority opinion in the United Nations. One hopeful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergence for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved. The General Assembly, by action on November 3, has invited each member of the United Nations to maintain in its national armed forces elements for service as a United Nations unit or units. If military forces stronger than those now operating in Korea are needed, they should be provided in accordance with this action of the United Nations. If when all such designated forces have been made available even more are needed, additional forces should be provided within that same framework. The United States as a government of preponderant power, must submit its actions to international consideration and decision. The day

when any one country has the right by itself to declare war on another is past.

IV

Guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiation. We must be constantly willing to review our policies, especially as they apply to particular situations. For example, an original commitment may have called for military action embracing all Korea. Alternate possibilities should not be arbitrarily discarded, such as the creation of a buffer strip to be controlled by the United Nations for a cooling-off period. Great importance must in this connection be attached to the offers by intermediate or small governments to negotiate differences between the major powers. Moreover, other nations respect us when we respond to such proposals by the U.S.S.R. as hold promise of offering effective solutions. The mood of the United States Congress will be a crucial factor in determining what our foreign policy can be, and public opinion should make unmistakably clear that critical international issues must be settled on merit and not become the football of party politics.

V

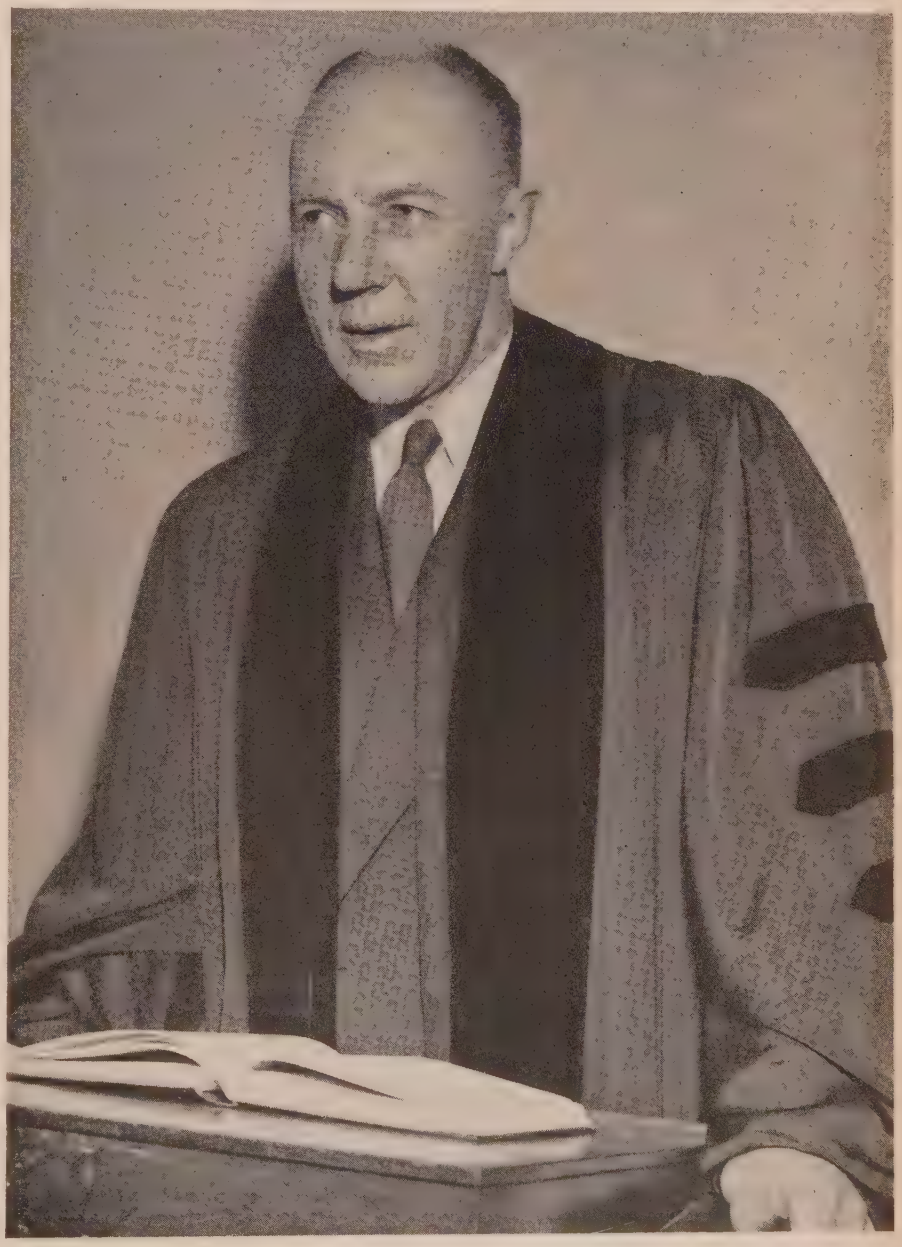
Guard against complacency which comes with increasing military strength and which may bring a disposition to risk an incident or even to create an incident for inciting conflict on a world scale. The United States must indicate, and has expressed, readiness to expose its action to impartial scrutiny. The United Nations has provided a medium for this by setting up a Peace Observation Commission to be located at every potential danger spot throughout the world, a plan which was originally proposed by the Churches' Commission on International Affairs, and presented by the United States Government with the support of six other governments. With the accusations and counter-accusations on rearmament by occupying powers in the Eastern and Western zones, Germany is in a critical position so long as the tensions between the Soviet Government and the Western Powers continue. It offers a logical point at which to inaugurate the Peace Observation Commission's operations. Informal conversations with church and political leaders in Western Germany reveal that such a Commission would be welcome. It should be located in both the Eastern and Western zones but could serve a useful purpose even if its establishment were limited to the Western zone. The United States can demonstrate readiness to expose its actions in Germany to international scrutiny by taking the leadership in calling for a Peace Observation Commission in both the Eastern and Western zones and by agreeing to the operation of such a Commission in the Western zone, no matter what the decision of the U.S.S.R. may be. Once the start has been made, similar commissions can be located in other areas.

VI

Guard against making our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world. The President of the United States has expressed before the United Nations our desire to achieve a real disarmament which will include *all kinds* of weapons, be based on *unanimous* agreement, and be *foolproof*. He has further held out the hope that our armaments would be transferred into food, medicine, tools for use in underdeveloped areas, and into other aids for human advancement. Numerous leaders in the United States have publicly professed that our war preparations are designed in the interest of peace.

So long as the marginal possibility of averting war remains, these commitments must be kept prominently before the world. We must let it be known that we have not forgotten our promises and that we continue to study ways whereby the goal of diverting our resources to constructive enterprises may be achieved. In so doing we would provide much needed assurance to our own people and to the people and governments of every country throughout the world. At all times we must indicate our readiness to beat swords into plowshares at any moment when reconciliation has reached

(Continued on Page 22)



Dr. O. Frederick Nolde

Outlook

The Grace of Giving

A RECENT report of the National Council's Joint Department of Stewardship discloses that last year for the first time the 48 denominations for which annual statistics are available passed the billion dollar mark in contributions. The exact figure was $1,001,574,371.

The generous support of the American churches is further attested by a valuable survey just published by the Russell Sage Foundation, entitled "Philanthropic Giving" ($3.00). Written by F. Emerson Andrews, a veteran of the Foundation staff, it is the most comprehensive and authoritative study yet made of the giving habits of the American people. On the basis of figures reported to the U. S. Department of the Treasury in income tax returns, it is concluded that in the years 1948 and 1949 the contributions to philanthropy from individuals and corporations were in excess of four billion dollars. This figure does not, of course, include the large sums made available in governmental grants, secured by taxation, for foreign relief and other purposes. Of the four billion dollars of philanthropic giving fifty percent went to "religion." The next highest figure was fifteen percent, which was given for "health and welfare." After that "higher education," which received eight percent. The fifty percent which was given to "religion" included gifts not only to the churches—Protestant, Catholic and Jewish—but to religious agencies and institutions of many kinds.

On the face of it, the figures are encouraging. When, however, one considers certain other facts there is meagre ground for satisfaction.

In 1948, when the figure for total charitable giving was $4,052,000,000, the American people, according to estimates of the U. S. Department of Commerce, spent somewhat more than this amount ($4,147,000,000) for tobacco alone. For alcoholic beverages they spent $10,000,000,000—considerably more than double the amount for philanthropy. Four billion for the voluntary support of churches, Y.M.C.A. and Y.W.C.A., colleges, health, welfare, Red Cross, foreign relief, museums, libraries. Fourteen billion for tobacco and alcohol!

Although the amounts given either to the churches or to philanthropic causes in general seem large in the aggregate one gets a different impression when looking at them on a per capita basis. According to the Russell Sage inquiry, the average rate of giving for all purposes reported in income tax returns is less than two percent of the gross personal income. The per capita contribution to the churches reporting to the Joint Department of Stewardship last year is $30.58.

The bill of the American people during November and December for Christmas presents is estimated at about six billion dollars. Christmas, be it remembered, is supposed to be a religious holiday. Commenting on this fact, the Russell Sage study concludes: "To celebrate the birth of the founder of Christianity we give in presents to one another three times as much as we give to all religious causes during the whole year."

"Do the Work of an Evangelist"

THE greatest danger of any organization—even the National Council of the Churches of Christ in the U.S.A.—is that its energies become absorbed in running the machinery. To guard against this, there must be a constant sensitiveness to the central spiritual purpose for which it exists. The Joint Department of Evangelism, it is to be hoped, will help to keep this fact in the forefront of all the National Council's work.

The secularization of modern life makes the distinctively spiritual note more imperative than ever before. In other generations the Christian faith and the Christian understanding of life were generally taken for granted. They might not be a dominant force but at least they were accepted as a point of reference. That is no longer the case. Today it is widely assumed that we can build our human order without any acknowledgement of a Divine order or any recognition of the meaning of Christ for the world.

The secular mood is most conspicuous in the field of education. On the plea that we must not "indoctrinate," it ignores religion, treating it as if it had no significance for citizenship, daily occupation, the welfare of the community, or politics. The result is well stated by Sir Walter Moberly:

> "It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this, not openly and explicity, which would invite criticism;

you simply take it for granted and thereby insinuate it silently, insidiously and all but irresistibly. If indoctrination is bad, this sort of conditioning and preconscious habituation is surely worse."

Our American society still has great ethical ideals, it is true, such as freedom and democracy. We have not rejected them, as the Communists have done. But our ideals are feeble because divorced from the Christian faith which has produced and nourished them. It begins to be clear that we will not permanently keep our moral standards if we give up the faith in which they are rooted. As Arnold Toynbee puts it, "For a number of generations we have been attempting to hold on to Christian practices without possessing Christian beliefs" and are now discovering that "Christian behavior which is not supported by Christian faith is a wasting asset." In the face of the neo-barbarism of our time it is futile to try to defend man's moral and spiritual inheritance without believing in the spiritual ground for it that Christians call God.

The failure of education to nourish faith in God is at least a partial explanation of the lack of a spirit of dedication and commitment of life among educated people. Too often they have an attitude of irresponsibility and indifference as over against the ardor and zeal of the less educated who champion revolutionary causes. W. B. Yeats makes an extreme diagnosis of our condition in his penetrating lines:

"Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world . . .
The best lack all conviction, while the worst
Are full of passionate intensity."

The more we reflect on our condition the more we must agree with T. S. Eliot that our Western world has now reached a stage where the only alternative is either a revivification of Christianity as a force in our culture or a thoroughly pagan culture.

In such a time, surely, we must give fresh heed to St. Paul's injunction, "Do the work of an evangelist." Whatever else we do and in everything else that we do, we must bear our personal witness to the Christian faith. We must recapture the evangelistic temper. We must get a new standard of "success" in the Church and no longer think that it is doing well enough if it balances its budget, has a minister who is popular, and maintains a respectable attendance at public worship. We must recover the idea that it is the business of the Church to win souls. We must "preach for a verdict." We must make men see that it is their acceptance of Christ as Saviour and Lord that makes the crucial difference in life.

The Nurses Point the Way

ON JANUARY 25-26 an event took place which merits more public attention than it has received. It was the *final* annual convention of the National Association of Colored Graduate Nurses. It was the final meeting because a separate organization of *colored* nurses was no longer needed. The American Nurses' Association had decided to make personal competence the one criterion of membership. Its doors were now open to all on the sole basis of professional status. The question of race was no longer relevant.

The nursing profession has long been open to women of all racial and national backgrounds but colored nurses, in developing their professional interests and standards, had been forced to organize separately. Now the time has come when colored and white nurses, in the practice of their healing ministry, meet within the American Nurses' Association on a plane of professional equality.

There are still many obstacles that Negro nurses face, including inadequately supported and segregated schools of nursing, salary differentials on a racial basis, and inequalities of opportunity for training and positions. But the fundamental policy that a nurse should be recognized for the quality of her service, without discrimination as to color, has been generally accepted within the profession.

At the dinner which celebrated the completion of the work of the National Association of Colored Graduate Nurses citations of honor were presented to various organizations and individuals. One of them went to the Federal Council of Churches (now merged in the National Council) for the efforts which the Department of Race Relations has made "to promote the cause of democracy in the hospitals and nurses' schools which come within the realm of the Protestant faith."

Question: Are the churches, which are custodians of the faith that God has made all peoples of one blood (Acts 17:26) and is no discriminator among persons (Acts 10:34), keeping pace with what the nursing profession has done to translate this faith into action?

First Time in History: A Billion for U. S. Churches

ANNUAL contributions reported by 48 Protestant communions in this country rose above the billion dollar mark for the first time. Contributions to both American and Canadian churches topped a billion dollars for the second successive year.

This is the report made by Dr. Harry S. Myers, acting executive director of the Joint Department of Stewardship of the National Council of the Churches of Christ in the U.S.A.

The department, formerly the United Stewardship Council, has kept annual statistics on Protestant church giving since 1920.

Total giving has shown a yearly increase ever since 1937, but the increases have barely kept a balance with the decreasing purchasing power of the dollar.

Dr. Myers considers the increase "a very hopeful sign" that "people are becoming more and more aware of the importance of supporting their churches and church work."

Membership of the reporting churches increased 2.1 per cent last year, but per capita giving rose by 11 per cent.

Forty-eight American churches are listed in this year's report with a membership of 36,117,771 and five Canadian churches with 1,102,666.

Contributions reported by the American churches rose from $971,862,987 to $1,104,577,184. Totals for both together increased from $1,001,574,371 to $1,137,554,266.

Annual giving by individual church members rose from an average of $27.43 to $30.58.

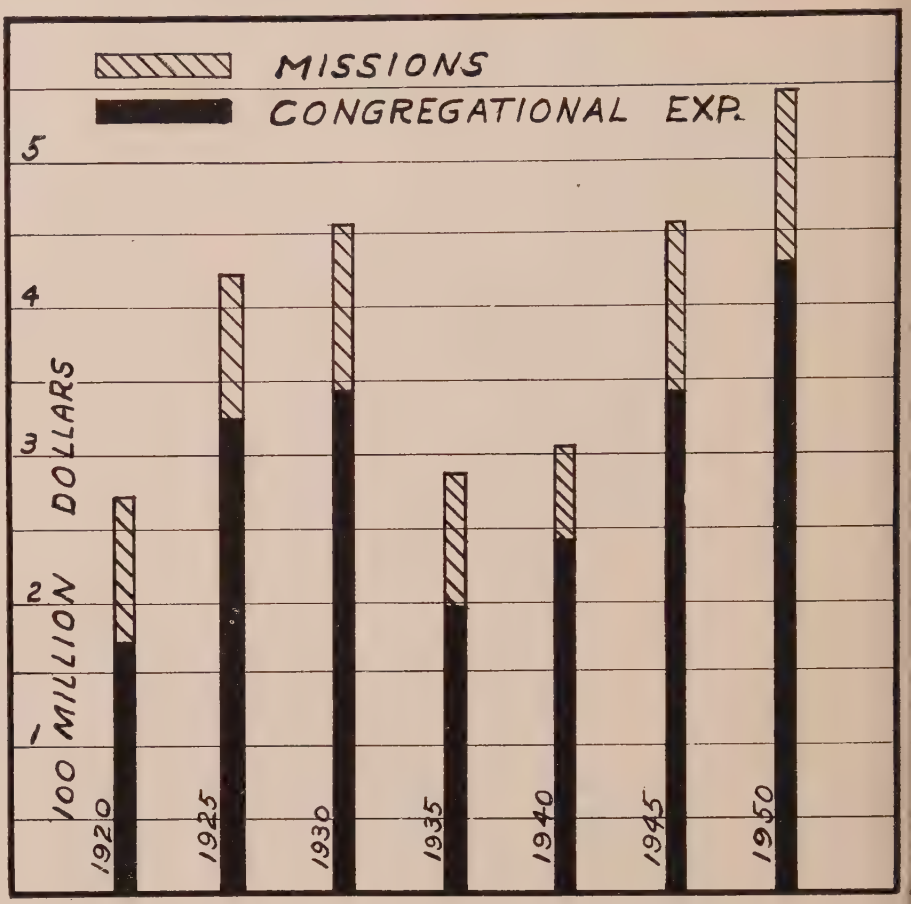
Local church expenses claimed most of the increase—an average of $24.43 apiece, as compared with $21.53 in 1949.

Benevolence giving rose from $6.06 to $6.33, including giving for foreign missions.

In the Methodist Church, the average contribution rose less than $4.00 per member. The total increase was over $32,000,000.

Third were the Congregational Christian churches, with an increase of more than $14,000,000.

The Churches of God in North America, with only 30,000 members, reported almost 50 per cent in both per capita giving and total contributions.



Church giving reached an all time high last year when 48 Protestant bodies contributed over a billion dollars. Chart shows the steady growth of giving of 15 major denominations for which comparable statistics have been kept since 1920.

Study Technical Aid

A three day conference will be held at Buck Hills Falls April 24 to 26 to define the churches' strategy to peoples of underdeveloped areas.

The conference is being called by the Department of International Justice and Goodwill and the Division of Foreign Missions.

Close to 100 leaders of denominational agencies and mission boards are expected to attend.

The conference will consider the needs and aspirations of peoples in underdeveloped areas, the principles which should guide any aid programs to these areas, the church responsibility to public policy and its relation to the Church's life and work.

The recommendations of the conference will be made available to the constituent communions of the National Council for appropriate action and study.

HAS 4,000-MILE PARISH

Dr. Rajah B. Manikam of Nagpur, India, took up, the first of the year, the work of joint secretary for East Asia. He will serve as a sort of "roving ambassador" under the joint auspices of the International Missionary Council and the World Council of Churches.

As "roving ambassador," he will coordinate the work of nine national councils in Asia with the member-churches of the World Council and serve as liaison between these groups and Western churches. According to missionary council officials, Dr. Manikam will spend the first six months visiting Korea, Japan, the Philippines, Ceylon, etc., as parts of his 4000-mile parish.

Dr. Manikam was ordained into the ministry of the Tamil Evangelical Lutheran Church on November 3 at a special service in All-Saints Cathedral, Nagpur.

Kickoff Fund Drive in New York

The Protestant Council of the City of New York this month got under way a drive to raise $285,238 to support their 1951 program of spiritual, educational and social welfare activities.

The council represents almost 1600 churches, has the official cooperation of 19 communions and works individually with the churches of many others.

The 1951 drive was launched at a luncheon at which Rt. Rev. Henry K. Sherrill, president of the National Council, was guest speaker and compared the two organizations.

Neither, he said, was an attempt to merge denominations; both worked to strengthen the churches by increasing their area of cooperative effort.

Cooperation is vital, Bishop Sherrill said, because no church can hope successfully to meet today's great challenges alone.

Mr. Clifford W. Pettit, executive secretary of the New York Council, explained that the council brings the resources of all the churches to each individual church and also makes possible collective action on problems too large for any one church to handle.

As examples of the latter, he cited the council's aid to displaced persons arriving in New York, chaplaincy service to hospitals and other institutions and youth counselling and educational work.

In addition to its chaplain service at hospitals, prisons, correctional institutions and summer camps, the council last year provided camp scholarships for 250 needy youngsters. Through its Hospital Music Guild, 300 volunteer musicians entertained more than 30,000 patients in city and veterans hospitals.

Volunteers from the borough Councils of Church Women and members of a panel of foreign-speaking ministers last year welcomed 17,400 displaced persons at the piers, provided cartons of milk and toys for their children.

In the 1949-50 season, the council had over 21,000 youngsters enrolled in 317 weekday religious education schools; nearly 18,000 boys and girls were enrolled in last summer's 200 daily vacation church schools.

The council has also helped youth councils for young people of high school and early college age, serves undergraduates in colleges and universities through the Board of Protestant Student Work, in conjunction with the YMCA, the YWCA and the Student Christian Movement of New York State.

Working with the city Youth Board, the council acts as administrative agency for a group work program for young people of all faiths and races in seven centers in areas of gang activity.

With mobilization increasing in tempo, the council has also reactivated its Commission on Veterans and Service Personnel, which performed outstanding service during World War II.

In a city where more than 4,000,000 people are not members of any church or synagogue, the council, through its borough divisions and in cooperation with the denominations, carries on evangelistic campaigns, house to house visitation and preaching missions.

To aid individual churches, the council last year held special conferences on church planning and strategy, conducted twelve leadership training schools for over 2000 church school teachers, conducted a program to train church leaders in home life and parent education, previewed films on marriage, home life, prejudice and similar subjects for audiences of ministers and lay leaders.

Religion Widely Aired

More than 2,000 radio and television programs in 1950—its first full year of operation — were produced and arranged by the Protestant Radio Commission.

Dr. Paul C. Payne, chairman of the commission, said that the average was 41 programs a week. On a national scale, the commission produced 601 radio network broadcasts and 158 television network programs, and, in the local field, 232 radio and 32 TV programs. It also arranged for 280 radio network, 51 television network and 734 local programs.

In addition, it produced 36 transcriptions and four television films which are being used by local stations.

Radio workshops in six cities were attended last year by 142 leaders, and 28 participated in a TV workshop in Syracuse, N. Y. Another 1,363 attended institutes in various parts of the country.

The Protestant Radio Commission has merged with the Protestant Film Commission in the Central Department of Broadcasting and Films of the National Council of Churches.

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Church and lay leaders join forces in launching a campaign to raise funds for the church and community work of the New York Protestant Council. (Left to right,) George Champion, senior vice-president of the Chase National Bank and chairman of the city-wide fund-raising drive; Rt. Rev. Henry Knox Sherrill, president of the National Council of Churches; Rt. Rev. Charles K. Gilbert, president of the New York Council; and Arthur W. Wallander, director of the city's Office of Civil Defense.

Nolde

(Continued from Page 17)

the point of providing convincing evidences that aggression need no longer be feared.

VII

Guard against the prejudice which refuses to see the evils in situations which are predominately good and thus deserving of support. Rarely if ever is one party to a dispute entirely right and the other entirely wrong. Few situations may be described as completely "black and white." The mixture of the good and the evil which characterizes virtually every international issue is a substantial obstacle to effective solutions. Christians must be particularly vigilant in making sharp distinctions so that, in supporting a predominantly just cause, they will not condone the injustices which are inherent or which emerge in the situation.

Many illustrations could be cited. I mention only one. When the churches commended the United Nations' action in Korea they felt justified because two new factors had appeared—the presence on the scene of a neutral international commission and the effort to take action by international police measures. This original commendation may in no sense be taken as a cloak to cover subsequent mistakes or injustices. Christians must now insist that (1) the benefits of the land reforms which were effected in North Korea should be conserved, allowing that injustices worked in the process of instituting those reforms cannot go unheeded; (2) the principles of justice and law as related to reported atrocities must be equally applied in North and in South Korea; and (3) provisions must be made for North Koreans freely to exercise their electoral right in determining the government of a free and unified Korea. Such impartiality is incumbent upon Christians if they seek a just settlement of world issues. Clear-cut political planning along these lines would tend to ease many fears. The pressure of military needs has too often obscured the importance of political preparations.

VIII

Guard against impatience in seeking a sound conclusion of the world's present plight. Americans by tradition want to get a job done quickly and to have it out of the way. If we are bent upon creating a world atmosphere in which conflicting ideologies can compete peacefully, we cannot expect a speedy conclusion. It is in large measure this lack of patience that makes some people contend that communism can be successfully combatted by military action. The result of a global war, even though we were victorious, would probably be to spread communism far more quickly and widely than has been possible through Soviet tactics of coercion, infiltration, revolution, and deception.

We must be prepared in patience to persevere in what may continue to be a long drawn-out struggle. In this connection two lines of activity are imperative. Because of their intrinsic merit they would be imperative even if there were no need to oppose communism. The program of economic assistance to underdeveloped areas of Africa, Asia and the Far East is the only just and effective answer to the upsurging demand for independence and for an acceptable standard of living. Equally important is the universal observance of human rights and fundamental freedoms. We must guard against the totalitarian methods which we condemn in others, set an example of true democracy in our domestic practice, and speed the completion of an adequate International Covenant on Human Rights.

Measures such as these require patience and their fruits are not always readily apparent. Nevertheless their inherent rightness calls for patient continuance in well-doing.

Conclusion

I have sought to outline for you certain measures which it is within our power to undertake. If time permitted, the illustrations I have cited could be further developed and other measures added. I do not presume to say that these steps will prove effective. I recognize that full catastrophe may break upon the world at any time. Nevertheless I make bold to contend for my fundamental thesis. So long as there remains even a marginal possibility of averting total global war, we must utilize every means which will not betray conviction or offend conscience. In this process—and even if war should come—we must penetrate the artificial curtains by which we are momentarily separated and experience the bonds of humanity and faith which unite men of different nations and races. Particularly must the churches throughout the world stay together.

The struggle for peace must go forward unremittingly and men must be driven by the conviction that the peace can yet be won. In these trying days and always, we pray God, through Jesus Christ our Lord, for the faith which will enable us to stand in face of principalities and powers of darkness. From Him alone can come strength to make the expression of our faith adequate for the needs of our day.

END

Church Survey Issued

"A Study of Protestant Penetration" is the sub-title of a survey of the churches of metropolitan Wilmington, Del., which has just been published.

The study was made by Rev. Everett L. Perry for the Wilmington Council of Churches. It was planned by Dr. H. Paul Douglass of the Committee for Cooperative Field Research, now called the Central Department of Research and Survey of the National Council of Churches.

The survey includes social background, characteristics of the churches, trends of the churches and of population, distribution of churches and members. There are about 20 pages of maps.

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ARNOLD TO NEW POST

The new director of the Southeastern Office, Atlanta, Ga., is Rev. Ernest J. Arnold, assistant to the President of Davidson College, North Carolina.

The new executive secretary of the Illinois Church Council is Rev. Vernon H. MacNeill, who has been for the past 14 years pastor of the First Baptist Church of Rock Island, Ill. He succeeds Dr. C. W. Longman.

Changes in personnel of local councils of churches include the following:

T. Ross Paden, formerly executive secretary of the Wyoming Valley Council of Churches, Wilkes-Barre, Pa., has become executive secretary of the Pasadena (Calif.) Council of Churches.

Rev. J. T. Morrow, formerly executive secretary of the Tulsa Council of Churches, has accepted a call to become executive secretary of the St. Paul (Minn.) Council of Churches.

Rev. Warren Blodgett, director of religious education of the Community Church of Great Neck, L. I., has become associate secretary, with special responsibility in Christian education, of the Cleveland Church Federation.

A Wonderful Life

Preview showings of "A Wonderful Life," a new 44-minute film on stewardship and evangelism, will begin this month at national and regional meetings of the Congregational Christian, Evangelical and Reformed and Presbyterian, U.S.A., churches.

Second of a series of four films sponsored by the three denominations, "A Wonderful Life" was produced last December by the Protestant Film Commission, now part of the Central Department of Broadcasting and Films.

The first of the series, "Second Chance," is now in general circulation. "A Wonderful Life" will be shown in local churches of the sponsoring denominations from September on, and will be available to the general public next year.

The film story is told in flashbacks after the funeral of Henry Wood, manager of an office in a small Missouri town. Devoted to his church and treasurer-for-free of half-a-dozen goodwill organizations, he has been called a "soft touch." His college-girl daughter feels he let people take advantage of him and his life was wasted, but as she thinks back she begins to realize her father's life was what the film title implies.

The movie was produced by Paul F. Heard, with S. Franklin Mack, Alexander B. Ferguson and Oscar J. Rumpf as technical consultants for the denominations. It stars James Dunn, Isobel Withers, Arthur Shields, Hilda Crane, Allene Roberts and Jack Larson. Associate producer was Barney Sareck; director was William Beaudine. The picture was filmed at KTTV studios in Hollywood.

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Space generally available from November to May; more than a score of group reservations already received for 1949-50 season.

RECENT GROUP MEETINGS HELD HERE INCLUDE:

General Synod of the Reformed Church in America (one of first church groups to meet at The Inn in early thirties—since then, at least a dozen times.)
Board of Missions and Church Extension of the Methodist Church (December Annual Meetings continuously since 1943).
Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.
Foreign Missions Conference.
Home Missions Council.
Missionary Education Movement.
Committees of the International Council of Religious Education.
United Stewardship Council.
General Assembly of the United Presbyterian Church of North America
The Committee on United Promotion and many other Groups of The Presbyterian Church in the United States of America.
The Provisional Committee of the World Council of Churches (April, 1947—only meeting held in America, up to that time, of this important Committee).
Western Section of the Alliance of Reformed Churches.
Lutheran Student Association.
NationalPreparatorySchoolConference
Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat.

For particulars write Clifford R. Gillam, General Manager

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Mrs. Culver Appointed by the World Council

Mrs. Elsie Culver has been named director of public relations for the American Committee of the World Council of Churches.

She succeeds Mr. Wallace Hamilton, who established the department in 1947.

Mrs. Culver for the past year has been director of press relations for the Board of Foreign Missions of the Presbyterian Church U.S.A.

After attending the first Assembly of the World Council of Churches in Amsterdam in 1948, she made a trip around the world for first hand information on missions work.

From 1941 to 1948 Mrs. Culver was secretary for promotion of Church World Service and its predecessor organizations. She visited Europe in 1945 to survey relief needs. She took with her the first shipment of church relief packages.

Mrs. Culver is a graduate of the Pacific School of Religion, and an ordained minister of the Congregational Christian Churches.

China

(Continued from Page 5)

in 1948 by the Foreign Missions Conference. The amount remained about the same in 1949, with a decline setting in around early 1950.

THREE denominations, the Seventh Day Adventists, the Methodist Church and the Presbyterian Church U.S.A. each contributed over a million dollars in 1948 to China.

Other major contributions included the Southern Baptist Convention $825,517; the Lutheran churches $549,929; Protestant Episcopal Church $419,934 and the Congregational Christian Churches, $307,041.

Figures supplied by denominational headquarters show the following number of missionaries still in China: Presbyterian Church, U.S.A., 60; Presbyterian Church U.S. 18; The Methodist Church, 60; Protestant Episcopal 12; United Lutheran 1; Augustana Synod 1; Evangelical Lutheran 3; Missouri Synod 5; Mennonite 6; International Convention of the Disciples of Christ 12; Congregational Christian 30; Reformed Church in America 3; American Baptist Convention 24; Southern Baptist Convention 16; China Inland Mission 200 Y.M.C.A. 1 and Seventh Day Adventists 2.

The only other group in China with American missionaries is the Evangelical Foreign Missionary Association for which no figures have been tabulated.

As these missionaries prepare to leave, mission leaders emphasize that Christian work in China, while it may suffer set backs, will continue.

Protestant missions have consistently aimed at the development of a strong and capable native leadership. Mission institutions have built a devoted, patient, and aggressive Chinese Christian leadership, which can be counted upon to give a good account of itself in the troublesome days ahead.

Churches Aid Defense

Churches in Wilmington, Delaware are actively cooperating with the City Office of Civil Defense. Mr. Manfred Keller, a prominent Lutheran layman heads the committee to gear churches into the city defense set up.

The committee's work might well serve as a model for other communities, for it has already taken the following steps:

(1) Started a complete inventory of all church buildings and property to find out which structures are strong enough to serve as bomb shelters.

(2) Broadcast through the individual churches an appeal for volunteers to serve as auxiliary firemen, policemen and air raid wardens.

(3) Persuaded religious leaders of the three faiths to appoint official representatives to assist in Civil Defense preparations.

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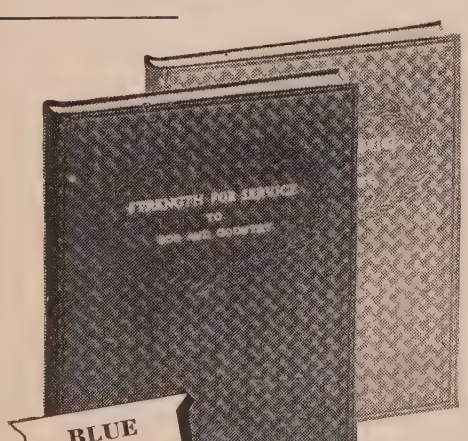

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Community Services

(Continued from Page 11)

Va., Dayton, O., and others are already undergoing the shock treatment of housing shortages, swelling defense plants and teeming army camps.

The Washington State Council of Churches reports the number of soldiers at Ft. Lewis, Tacoma, has jumped from 26,000 to 40,000 in the past year, with another 30,000 expected in six months.

A check made by the Washington Council of the Armed Services YMCA building in Seattle, showed that more than 60,000 persons applied for help in October 1950 as compared to 32,000 a year ago.

ANOTHER phase of the defense program to be emphasized by home mission representatives is the large importation of foreign farm labor for this year's harvest.

Miss Edith Lowry, executive secretary of the Council's Division of Home Missions, reported that an estimated one-half million Mexicans, Puerto Ricans and West Indians are being recruited by growers in various sections.

The Division of Home Missions, which operates a twenty-six state program for migrants, is making adjustments in order to provide for the spiritual and social needs of these newcomers, Miss Lowry said.

She further stated that home missions representatives were especially concerned with the disruption of family life through both industrial and military mobilization.

"The church has a special responsibility to these families," she declared. "It is urgent for them to have a faith which will insure peace of mind and help them to surmount the tragedies ahead."

MASS MEDIA

(Continued from Page 10)

and the Baptist Church an increase attendance of 11 per cent for morning services and 30 per cent for evening.

Officers elected for the coming fall campaign included Dr. Karl K. Quimby, a secretary of the board of missions and church extension of The Methodist Church, general chairman, and Rabbi Hirsch E. L. Freund, executive director of the Synagogue Council of America, vice general chairman.

Other vice-chairmen who will serve as heads of standing committees include Dr. A. D. Stauffacher, executive secretary of the Missions Council of the Congregational Christian Church; Dr. John T. Peters, general secretary for promotion of the General Council of the Presbyterian Church U.S.A.; Mr. Joseph E. Boyle, a vice-president of J. Walter Thompson Advertising Agency; Mr. John L. Carson, an N.B.C. executive; and Rev. Vernon K. Hoover, assistant secretary of promotion of the General Council of the Presbyterian Church U.S.A.

Dr. James E. Hoffman, stated clerk of the Reformed Church in America was named secretary, and Mr. Frank W. Burr, personal trust officer, Chase National Bank, treasurer.

Rev. Charles E. Warren, associate director of publicity, American Baptist Convention, was elected chairman of the Achievements Awards Committee.

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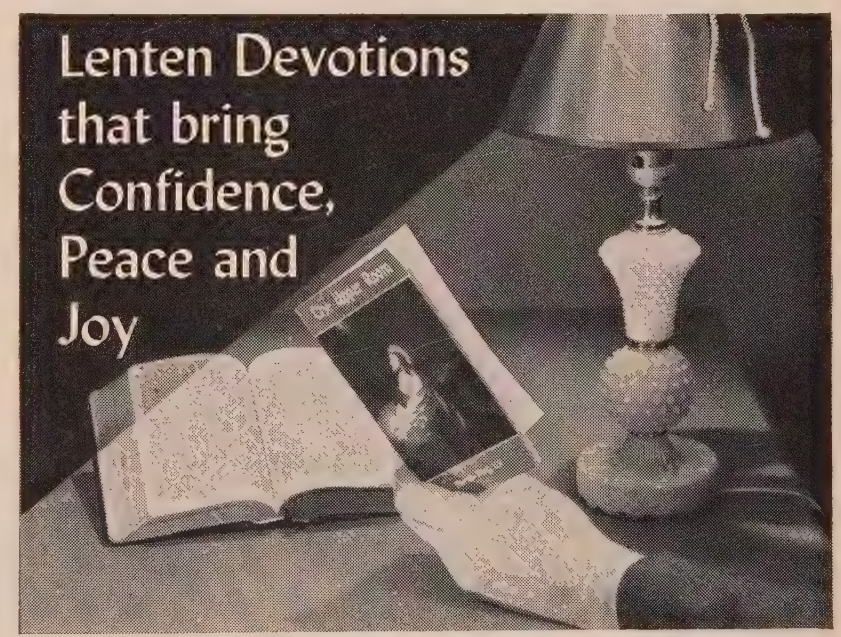

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Relief

(Continued from Page 9)

of N.A., Serbian Eastern Orthodox Church, Seventh Day Baptist General Conference,—Nat. Lutheran Council.

How extensive is the need for relief? A few highlights of the situation in various countries of the world, as compiled by Church World Service recently, are given on page nine.

Almost daily, letters are received emphasizing the plight of millions of distressed people, old and young. "The people are being reduced to the level of wandering gypsies, their houses ruined and deserted," writes Bishop Newbigin of the United Church of South India.

From Pakistan where floods have devastated the countryside, people in the Punjab have been fighting for survival against the coldest winter in 26 years. Too weak from hunger and sickness to rebuild their mud houses, they have made hovels and with their animals to help keep them warm, manage to survive, writes F. A. Whitfield, director of the Christian Committee for Relief of Refugees and Flood Victims in Pakistan.

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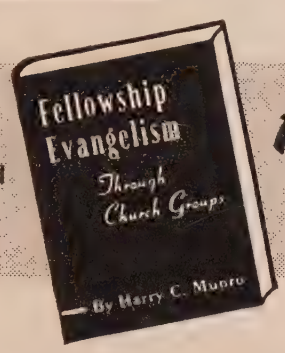

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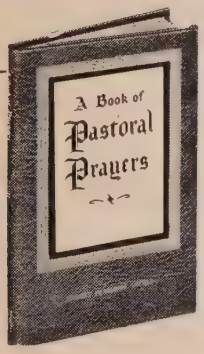

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Coming Events

National Council of Churches, Division of Christian Education
Columbus, Ohio, February 11-17
Presbyterian World Alliance, Western Section
Buck Hills Falls, Pa., February 13-15
Conference on the Churches' Ministry to Men and Women in Uniform and Defense Industry Workers
Greenwich, Conn., February 17-19
World Council of Churches, Commission on the Life and Work of Women in the Church
Bossey, Switzerland, February 23-28
National Council of Churches, General Board
New York, N. Y., March 28
National Council of Churches, Joint Department of Stewardship
Buck Hill Falls, Pa., March 29-April 1
Southwestern Regional Church Convocation
San Antonio, Texas, April 11-13
National Council of Churches, Joint Department of Evangelism
New York, N. Y., May 4
National Council of Churches, General Board
Chicago, Ill., May 16
Presbyterian Church in the U.S.A., General Assembly
Cincinnati, Ohio, May 27
American Baptist Convention
Buffalo, N. Y., June 14
National Council of Churches, Executive Staff
Lake Geneva, Wis., June 14-18
Association of Council Secretaries, Annual Meeting
Lake Geneva, Wis., June 18-23
National Council of Churches, General Board
New York, N. Y., July 18
National Council of Churches, General Board
New York, N. Y., September 19
National Council of Churches, General Board
Atlanta, Ga., November 28
National Council of Churches, Joint Department of Evangelism
New York, N. Y., December 7

BOOKS

The Religion of College Teachers

By R. H. Edwin Espy, Association Press, New York, N. Y., $2.75.

College Teaching and Christian Values

Edited by Paul M. Limbert, Association Press, New York, N. Y., $2.75.

The rising concern over the place of religion in higher education makes these two books very timely and important documents. They both address themselves to one of the most crucial phases of the problem—the role which is played by members of the faculty.

Dr. Espy's method has been to secure information directly from teachers in church-related colleges. The replies to his comprehensive questionnaire came from 400 teachers in 73 colleges connected with 29 denominations. The material which Dr. Espy has thus brought together has been interpreted in a way which makes it a unique contribution to understanding the situation in the colleges today.

The picture which appears on Dr. Espy's broad canvas shows a group of able teachers who have a real religious concern but who are not exercising much initiative on the side of their religious responsibility for the students. Most of the teachers seem to feel that the administrative heads of the colleges do not have very definite Christian objectives and that in the college as a whole there is no clear sense of direction so far as the distinctively Christian aspects of education are concerned.

Dr. Espy's book is diagnosis rather than prescription, but he raises some searching questions and indicates the direction in which his own thinking runs. He asks, for example, whether some plan should not be launched for magnifying teaching as a specifically Christian vocation and also for drawing Christian teachers together in a closer spiritual comradeship.

Dr. Espy writes from the viewpoint of a leader in student Christian work. Dr. Limbert, the editor of "College Teaching and Christian Values," writes from the angle of an educator, having been for several years the president of Springfield College in Massachusetts. His book is a symposium to which a group of college teachers in various fields contribute. The general point of view of all of them is that teaching in any field can be a great means for serving God and fostering a Christian understanding of life. They hold that the classroom, without any sacrifice of the scientific spirit or devotion to objective truth, can be a place of Christian witness. Each of the eight teachers analyzes the Christian values which he finds in his own subject-matter and suggests what difference it makes when his field of study is approached from a Christian perspective.

The contributors to this important study include the Columbia economist John M. Clark, the Penn State sociologist William G. Mather, the Harvard geologist Kirtley F. Mather, and the Denison biologist Arthur W. Lindsey.

—Samuel McCrea Cavert

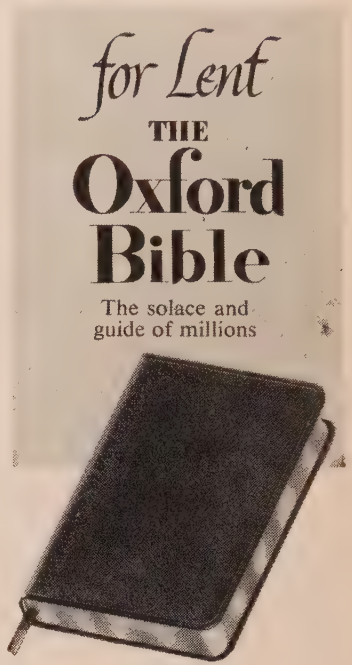
The Poor Man's Prayer

By George Boyle, Harper and Brothers, 1951, $2.50.

George Boyle is a layman who lives in Antigonish, Nova Scotia, where St. Francis Xavier University is located. He was for a time identified with the adult education work of that University, which is known far and wide for its inspiring program and practical results.

In this book Mr. Boyle tells of the beginnings of the credit union movement and of the life and work of Alphonse Desjar-

16. And he withdrew himself into the wilderness and prayed.



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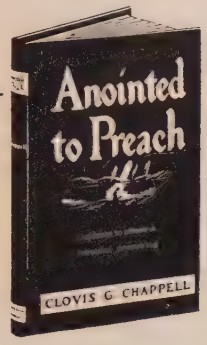

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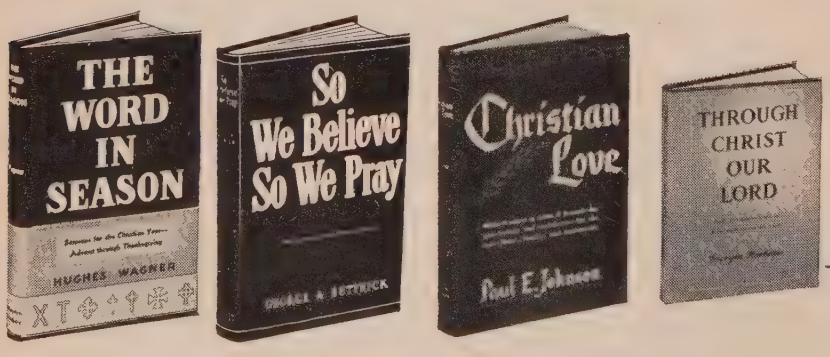

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dins, the Roman Catholic layman who organized at Levis, across the St. Lawrence from the city of Quebec, the first credit union on this continent. Desjardins had the possibly uninspiring task for many years of keeping the record of the debates of the Canadian House of Commons. He spent his leisure in the good libraries of Ottawa. He read of the pioneering labors of people at Rustico, Prince Edward Island, to form a people's bank. He also read Leo XIII, On the Condition of Labor.

Now there are more than 10,000 credit unions in Canada and the U.S.A., and bankers as well as farmers speak well of them. Edward A. Filene, the Boston merchant, helped the movement for many years.

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George Boyle's "fictionalized biography" helps to dramatize a democratic movement in which Christian people have had a high interest. —BENSON Y. LANDIS

Through Christ Our Lord

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—DEANE EDWARDS

The History of the Chaplain Corps, United States Navy. Volume II

BY CLIFFORD M. DRURY, U. S. Government Printing Office, $3.00.

The professor of church history at the San Francisco Theological Seminary, himself a navy chaplain for several years, now completes his record of the chaplains and their service. This second volume begins on the eve of Pearl Harbor, where the first volume left off. It gives a full picture of how chaplains are secured and trained, what their relation is to the churches from which they come, what they do, how they are organized. Major attention is given to their service during World War II. The reader gets a gratifying impression of the moral and spiritual influence which the chaplain exerts and of his opportunity for Christian service among American youth.

Historian Drury speaks often of the work of the General Commission on Chaplains in coordinating the support of the chaplains by the churches and its value to the

chaplains. He credits the General Commission with having had an important influence in securing a better status for the chaplains in the Navy.

More than 80 illustrations give glimpses of the chaplains at work, of their chapels, of religious services aboard ship and on shore, and of other phases of their ministry.

SAMUEL MCCREA CAVERT

Enthusiasm

BY R. A. KNOX, Oxford, 1950, $6.00.

Msgr. Knox, who has lately distinguished himself by translations of the Scriptures, is an honorary fellow of Trinity College, Oxford. He writes "a chapter in the history of religion with special reference to the 17th and 18th centuries."

Many years ago this scholar planned the book. Then he thought he would study several movements that opposed the church of Rome and refute them. When the time came for him to complete the study of these "heresies," he did not carry out the original purpose.

The author soon found that most interesting human beings were the subjects of his study. Now that the book is written, the writer has not refuted the dissidents. He has labored charitably to understand them. "The more you got to know the men, the more human did they become, for better or for worse."

Msgr. Knox ranged far and wide in this study, which took many years. He considers the Anabaptists, George Fox, Jansenism, Quietism, the Moravian tradition, John Wesley, among many others.

The title Msgr. Knox selected himself. It may puzzle some of his readers, but he explains at some length why he chose it. "This easy habit of labeling and docketing is everywhere the enemy of truth." The result is a thorough study by one who transmits through his pages a catholic and Christian spirit.

—BENSON Y. LANDIS

Eugene Russell Hendrix, Servant of the Kingdom

BY IVAN LEE HOLT.

Parthenon Press, Nashville, Tenn.

The subject of this biography was the first president of the Federal Council of the Churches of Christ in America and one of the greatest bishops of the Methodist Episcopal Church, South. Bishop Holt has made an important contribution to the Christian chronicles of our time in making the record of Bishop Hendrix's service available in permanent form. As pastor, educator, church administrator, missionary leader and Christian prophet Bishop Hendrix was an outstanding figure in American Protestantism in the last two decades of the nineteenth century and the first two decades of the twentieth.

Bishop Holt's sketch surveys the life of Bishop Hendrix from all these public angles and also gives an intimate picture of the more personal side—as a boy in his native Missouri, as student at Wesleyan College, as husband and father in a gracious home. In the wider ranges of his influence there is a full portrayal and appraisal of his constructive work as president of Central College, Mo., as bishop of the Church,

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CHURCH LOBBYING IN THE NATION'S CAPITAL

A scholarly and well-documented account of the part played by church lobbies in our government both in the past and in the present. The author has taken his data from the lobbyists themselves to answer three fundamental questions: What organizations lobby for Christian churches? What methods are employed? What are the interests of church lobbies?

This book forms an important addition to the growing literature of church and state as it is the first account of the many church organizations which now function in Washington to influence legislation. The author impartially analyzes the pros and cons of the work done by the lobbies in Washington, pointing out both the mistakes that have been made and the good work accomplished.

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and as interdenominational leader. His missionary ardor stands out prominently. In this connection the present reviewer recalls the Student Volunteer Convention in Rochester, N. Y., in 1910, while he was a senior in college, and the impression made by Bishop Hendrix's stirring address.

Bishop Hendrix's prophetic vision is disclosed in his early leadership in the movement for the unification of American Methodism and in the formation of the Federal Council of Churches. In both of these projects he was far ahead of his time. They illustrate, as the biographer makes clear, the pioneering quality of the Bishop's whole life.

SAMUEL MCCREA CAVERT

Church Lobbying in the Nation's Capital

BY LUKE E. EBERSOLE, Macmillan, $2.75.

The term "lobbying" as used in this book does not carry an invidious connotation. It is assumed that it is a valid procedure for various constituencies in a democracy to interpret their point of view to legislators, provided they do so in an open and honest and democratic way.

The author is a professor of sociology at the University of Maryland who has for several years been a careful observer of what goes on in the nation's capital. His book is the first full-length picture of what the churches and other religious organizations are trying to do in influencing the course of federal legislation.

Professor Ebersole first reviews historically some of the efforts of the past in such fields as the anti-slavery and prohibition movements. He also gives a rather full description of the efforts that were made to defend the rights of conscientious objectors during the last war.

Most of the volume, however, is concerned with contemporary events. It looks dispassionately and without bias upon Catholic lobbies, Protestant lobbies and lobbies for certain special causes centering in moral reform. The chief sources of information are the lobbyists themselves, their records, their publications and their testimony at Congressional hearings. The author is interested both in the positions taken and in the methods used by the various religious groups.

Professor Ebersole's references to the Washington Office maintained by the Federal Council of Churches are accurate. He points out that this office has confined itself to careful reporting and has refrained from attempts to exert pressure on legislators. He also surveys some of the interests of the Federal Council as reflected in positions taken by its executive committee and interpreted in testimony given by representatives of the Council at hearings in Washington.

—SAMUEL MCCREA CAVERT

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U.S.O. Merger Plan

The Associated Services for the Armed Forces is being merged with the newly reactivated U.S.O.

Seven agencies are involved in the merger, including the Young Men's and Young Women's Christian Associations, the National Catholic Community Service, the National Jewish Welfare Board, and the Salvation Army.

The organization plans to set up a unified program for establishing clubs, lounges and camp shows for American soldiers.

Mrs. Douglas Horton, vice president, and Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches, are members of the board.

Books Received

ANOINTED TO PREACH, *Clovis G. Chappell*, Abingdon-Cokesbury Press, New York, N. Y. $1.50

CHATS FROM A MINISTER'S LIBRARY, *Wilbur M. Smith*, W. A. Wilde Co., Boston, Mass. 2.50

THE PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY, *J. Oliver Buswell, Jr.*, Philosophical Library, New York, N. Y. 6.00

THE SPIRIT OF LOVE, BASED ON THE TEACHINGS OF ST. FRANCOIS DE SALES, *C. F. Kelley*, Harper & Brothers, New York, N. Y. 3.50

PASTORAL COUNSELING, ITS THEORY AND PRACTICE, *Carroll A. Wise*, Harper & Brothers, New York, N. Y. 2.75

THE FURTHERANCE OF THE GOSPEL, *R. W. Moore*, Oxford University Press, New York, N. Y. 1.75

THE BEGINNING OF THE GOSPEL, *T. W. Manson*, Oxford University Press, New York, N. Y. 1.50

THE TRUTH OF THE GOSPEL, *G. B. Caird*, Oxford University Press, New York, N. Y. 1.75

CHRIST AND COMMUNITY, *Gilbert A. Beaver*, Association Press, New York, N. Y. 3.00

EXPLORATIONS IN ALTRUISTIC LOVE AND BEHAVIOR, *Pitirim A. Sorokin*, The Beacon Press, Boston, Mass. 4.00

COLLEGE TEACHING AND CHRISTIAN VALUES, *Paul M. Limbert*, editor, Association Press, New York, N. Y. 2.75

THE WHOLE ARMOR, *Faith Baldwin*, Rinehart & Co., New York, N. Y. 3.00

JOHN KNOX IN CONTROVERSY, *Hugh Watt*, Philosophical Library, New York, N. Y. 2.75

THE GOSPEL MESSAGE OF ST. MARK, *R. H. Lightfoot*, Oxford University Press, New York, N. Y. 2.75

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND, *William Croft Dickinson*, editor, 2 *Volumes*, Philosophical Library, New York, N. Y. 15.00

THE SECRET OF GOD, *Robert D. Hershey*, Muhlenberg Press, Philadelphia, Pa. 1.75

ON THIS ROCK: AN APPEAL FOR CHRISTIAN UNITY, *G. Bromley Oxnam*, Harper & Brothers, New York, N. Y. 1.50

DEEP IS THE HUNGER, *Howard Thurman*, Harper & Brothers, New York, N. Y. 2.50

DREAM AND REALITY, *Nicolas Berdyaev*, The Macmillan Co., New York, N. Y. 4.50

THE WHOLE WORLD SINGING, *Edith Lovell Thomas*, The Friendship Press, New York, N. Y. Cloth 2.75 Paper 1.50

A BOOK OF PASTORAL PRAYERS, *Ernest Fremont Tittle*, Abingdon-Cokesbury Press, New York, N. Y. 1.50

THE SMALL COLLEGE TALKS BACK, *William W. Hall, Jr.*, Richard R. Smith, Inc., New York, N. Y. 3.00

PROGRAMS
RADIO and TELEVISION

(February and March)

WEEKLY

National Radio Pulpit

NBC—10:00-10:30 a.m. Sundays EST
Dr. Ralph W. Sockman

The Art of Living

NBC—10:30-10:45 a.m. Sundays EST
WNBC—8:15-8:45 a.m.
Dr. Norman Vincent Peale

National Vespers

ABC—1:30-2:00 p.m. Sundays EST
Dr. John Sutherland Bonnell

Radio Chapel

WOR (local) 9:30-10:00 a.m. Sundays EST

DAILY

Gems for Thought

ABC ntwk. 11:55-12:00 M. EST
WJZ local 11:10-11:15 p.m. local
Monday through Friday

Faith in Our Time

Mutual Broadcasting System—10:15-10:30 a.m. EST Monday, Tuesday, Wednesday

TELEVISION

Morning Chapel

WABD—Channel 5—9:15-9:30 a.m. EST
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